

2016

1900 Convention, Advance Endeavour, London

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**ADVANCE ENDEAVOUR:
SOUVENIR REPORT OF THE WORLD'S
CONVENTION OF CHRISTIAN ENDEAVOR**

LONDON, UK



July 13 - 20, 1900



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"ADVANCE ENDEAVOUR!"

SOUVENIR-REPORT
OF THE
WORLD'S CONVENTION
OF
CHRISTIAN ENDEAVOR,
LONDON, 1900

Edited by

W. KNIGHT CHAPLIN
and
M. JENNIE STREET

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“Advance, Endeavour!”

Souvenir-Report

OF THE
WORLD'S CONVENTION
OF
CHRISTIAN ENDEAVOUR,
LONDON, 1900.

* • *

EDITED BY

W. KNIGHT CHAPLIN

AND

M. JENNIE STREET.

* * *

PUBLISHED FOR THE
CHRISTIAN ENDEAVOUR COUNCIL
BY

ANDREW MELROSE,

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TO
CHRISTIAN ENDEAVOURERS
IN EVERY LAND
THIS VOLUME IS DEDICATED
WITH THE PRAYER THAT IT MAY
ADVANCE ENDEAVOUR
AND HASTEN THE COMING OF THE KINGDOM

NOTE

THE Editors thankfully acknowledge the help received from members of the "London 1900" Press Committee and many other friends in the preparation of this volume.

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THE ALEXANDRA PALACE.

The World's Convention of Christian Endeavour

CHAPTER I.

Preparation.

The Work of the Committees—The Badge—Convention Headquarters.



THE idea of a World's Christian Endeavour Convention in London was first mooted by a speaker in one of the American Conventions. The suggestion was promptly taken up in England, and in 1893 an article appeared in

Christian Endeavour, the organ of the movement, urging Endeavourers to plan for such a gathering at the close of the century. In 1895 the Honorary Secretary of the British National Council went to the International Convention held at Boston, and conveyed the invitation of the British National Union to the officers of the American United Society, and through them to the great army of Endeavourers in the United States. The invitation was warmly accepted. Other invitations sent out to all the national unions of the world met with a similar response, and Endeavourers everywhere began to think, and in some cases to "save," for "London 1900."

In 1898 the World's Convention Committee was formed, and the work of organisation and preparation began. No one will be surprised to hear that the task was great and arduous; how great and how arduous only those who have been behind the scenes can fully realise. Hospitality had to be provided for many; lodgings and hotels secured for unknown numbers; railway officials approached about special trains, excursions, and reduced fares; the press and the public had to be supplied with information about the movement and the Convention; a guarantee fund had to be raised; a programme prepared, with topics and speakers arranged for nearly one hundred meetings; a thousand volunteer stewards had to be appointed and informed; and, perhaps most difficult of all, a suitable headquarters had to be found for the Convention and "the white city" that was to be erected near it. These departments of the work are very easily enumerated, but they involved innumerable details. Thirteen sub committees worked under the

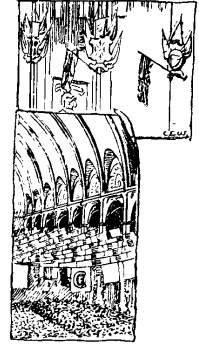
direction of the Convention Committee, and as the time for the Convention drew near some of them met so frequently and worked so incessantly that their members and officers almost lived at the Convention Offices at 56 Old Bailey. During the last week or two they seemed to eat and drink, as well as think and talk, Convention, and even their dreams were full of "London 1900."

But besides the inevitable detail work, the Committee had to deal with many hindrances and obstacles, especially during the last few months. Plans that had seemed complete and satisfactory were unavoidably thrown into the melting-pot, and some members of the Committee spent sleepless nights, when, through no fault of the workers, arrangements for the Convention headquarters had to be commenced *de novo*. The Halls Committee and its sub-committees scoured London and its suburbs—an area of about a hundred and twenty square miles—for a suitable *locale*, and one member went so far as to say that the discouragements and delays which repeatedly occurred had convinced him of the existence of a personal devil, who had a particular objection to the Convention!

But the difficulties were overcome one by one, and the Convention found an ideal home on the northern heights of London, in the Alexandra Palace, built of the materials of the Great Exhibition of 1862 at a cost of £350,000, and situated in a beautiful park of about three hundred acres. The Convention Committee became its lessees for a week, and as the Convention drew near they set about the task of Christianising it. Bars for the sale of drink, and a variety of entertainments, had to be closed; the Bazaar was transformed from a modern edition of Vanity Fair into a combined school of methods, a missionary exhibition, and a market for religious literature; theatres and annexes were converted into meeting-places and national headquarters. A linotype composing machine was erected for the *Convention Daily*. A journalist who visited the Palace while the metamorphosis was in progress suggested that "more than mortal" wisdom was needed to accomplish it successfully,

and prophesied that the Convention would have "a varied setting."

Thanks largely to the Decorations Committee, the setting was, when the time came, an appropriate one. This Committee had a chequered experience. Its first convener was unable to continue in the office; a second attended one meeting, and promptly resigned; and then Mr. Thomas Pringle took up the work and carried it through successfully, with the aid of Mr. A. Thrussell as secretary, and a loyal band of workers drawn from all parts of London, from Whetstone and Staines on one side, to Blackheath and Erith on the other. This Committee sold two thousand five hundred Christian Endeavour flags, specially designed and prepared for the Convention; it issued many circulars, and dealt with a large amount of correspondence. In three weeks alone five hundred letters and postcards were written by volunteer clerks. Local Unions lent banners, and an army of Endeavourers emblazoned a variety of militant texts in white letters on crimson shields and streamers, and with the expert aid of Mr. Bridges, Decorator, of King's Lynn, the Palace was beautifully adorned. Many Convention-goers testified to the help and cheer received from such inspiring watchwords as "Live what thou prayest to be made"; "Christ became a man for you: be a man for Christ"; and other Convention mottoes, displayed on every side.



DECORATIONS.

Another sort of decoration was in the charge of Mr. J. F. Bate. From the prize design drawn by Mr. Stanley Lewis, a Liverpool Endeavourer, an effective badge was prepared. It proved very popular; between twenty and thirty thousand were distributed, and at the Convention visiting Endeavourers offered various sums, from half a crown to ten shillings, for specimens of the sixpenny badge.

A less permanent badge was the Convention

"sticker," a circular label for use on envelopes, parcels, etc. This was designed by Mr. J. W. Spurgeon. It showed the land hemisphere, which has London for its centre, as the background of the Christian Endeavour monogram, on which the date of the Convention was inscribed. Produced in red, white, and blue, it proved an effective advertisement of "London 1900." Its sale was in the hands of the Press Committee, and one hundred and fifty thousand were sold and distributed. This was but a small item of the Press Committee's work. It supplied Convention news to one hundred and sixty-eight press correspondents in all parts of the country; sent information to a thousand newspapers and periodicals; issued over twenty different circulars, and press notices by the thousand; received and answered nearly eight hundred letters, and supplied press tickets to about three hundred newspaper offices. During the Convention accommodation was provided at the Palace for a hundred and fifty reporters, and the Press Room in the East End Gallery was supplied with a number of Remington Typewriters, sent free of charge by the Remington Company, and a staff of expert typists, who wrote from dictation, and transcribed reporters' notes free of charge.

Besides this the Press Committee organised an army of volunteer workers who prepared verbatim reports for official purposes.

Probably, however, the Hospitality Committee achieved the Convention "record" for the sending out of circulars. From first to last it despatched no fewer than sixty thousand, in addition to hundreds of letters. The first Convener of this Committee was the Rev. H. J. Tresidder; afterwards Mr. Montagu Holmes became its leader, and with Mr. Moppett for registrar, and Mr. W. C. J. Page for secretary, it did an immense amount of work.

The difficulty of providing "beds for all who come" within an easy distance of the meetings,

and during "the season," suggested the idea of an encampment, a unique feature in connection with Christian Endeavour Conventions, which proved so popular and successful that it is sure to be reproduced at future Conventions.

In the Grove, under the shelter of some of the oldest and finest trees in Middlesex, "a white city" of bell-tents was erected, and here some five hundred masculine Endeavourers had a delightful time in spite—or because—of occasional opportunities of "roughing it." They named their tents—"Tent Williston," "Cymru i Grist," and "Aristocracy Villa," were some of the noticeable titles—and decorated them with Christian Endeavour flags. They woke the birds in the morning with their hymn-singing, and held literal "camp-meetings" at night, praying and singing with the fervour of old-fashioned Methodists, while the pitman from Durham and the Oxford graduate knelt side by side. They had quaint experiences; one observer found a young man mending his stockings by the light of a tallow candle at midnight, and prophesied that the Endeavourer who had pluck enough for such a difficult enterprise would surely be heard of again. And they had endless fun, making merry over the beds stuffed with "feathers

a yard and a half long," and other camp luxuries. One camper averred that some parts of his bed were "not so very hard," and circumvented its tendency to slide down the hillside by "wedging himself in with his boots"!

Though not actually under canvas, three hundred ladies tasted the delights of camping. Near the Wood Green end of the Park was a large building known as the Banqueting Hall, with an area of 195 feet long and 54 feet wide, and with a number of smaller rooms opening into its gallery and on the ground-floor. This was skilfully converted into a huge dormitory, with over three hundred beds, trimly curtained off. When decorated with texts and mottoes, and a



THE CONVENTION BADGE.

number of large mirrors lent by a kind German friend who had become interested in the Convention because he had heard that it was to include a German Rally, it looked really inviting, —much more so than when three Chicago girls, who were delegates to the Convention, but knew very little about it, arrived there late one night a week before the meetings began, and courageously slept in the bare, weird-looking place.

Delegates who did not arrive quite so early were delighted with the Dormitory, and everyone who stayed in it declared that it would be one of the dearest of their Convention memories. On the last night of the Convention this appreciation found very graceful expression; the dwellers in the Dormitory presented their "Endeavour Mothers," Mrs. Newstead and Miss Head, who had given much time and care to the Dormitory, with handsome framed photographic groups of their "Endeavour Children." One of the pleasantest indications of the spirit of Endeavour was the ready thankfulness with which the delegates acknowledged everything that was done for them, and even more beautiful was their cheery patience with any discomfort.

It was no light task to cater, with a suddenly increased staff, for the campers, and the crowds that rushed to the refreshment rooms, many thousand strong, at meal-times only, every unit that composed them being in a tremendous hurry to get away in good time for the next meeting. The Palace Bakery was going night and day, and it turned out 120,000 rolls, beside bread for sandwiches; 60,000 buns and small cakes, 500 large Genoa cakes, and 3000 veal and ham pies; 130,000 bottles of ginger-beer and lemonade were made on the premises; and in addition over 7000 pounds of meat, 100 churns of milk, and vast quantities of other eatables were consumed by the hungry throngs, who did something to justify a Glasgow waiter's jesting remark, that whatever the Christian Endeavour monogram might stand for, it certainly did not mean "Can't Eat." Once or twice, however, and especially on the Monday, the commissariat department showed

signs of strain; particularly when a boiler went wrong, and the waiters struck for double fees just at midday. But Dr. Monro Gibson pointed out in *The British Weekly* that this untoward happening brought out some eminently Christian virtues! "My experience may have been exceptional, but while I met some very hungry people in the afternoon, I saw none who were angry. A most patient crowd it was. . . . It is clear that the Endeavour after some of the Christian graces has not been wholly futile."

It says something for Christian Endeavour that by far the larger part of the work of preparing for the Convention and carrying it to a successful issue was done by voluntary workers, many of whom were already busy in other ways. A few are mentioned in this record, but the greater number worked out of sight, and it would be easy to fill pages with the names of a host of helpers of all sorts and conditions, from business men, whose time meant money, to lads and lasses whose long hours in shops and offices left them but scanty leisure, who toiled unwearyingly at Convention work. The full tale of their devotion can never be told. Some even took their holidays piecemeal, a day or a half-day now and then, in order to help in the office work or attend Committee meetings.

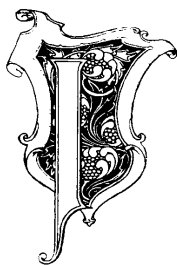
There were many workers, who, for the sake of the Convention, were content to miss the privilege of enjoying its meetings. One ardent Endeavourer was in charge of the Post-Office at the Alexandra Palace; other helpers attended to the varied and often trying work of the Enquiry Office, and answered with unflinching patience all sorts of questions, from inquiries after lost property and strayed children to bewildering requests that they should "look out for the delegate from Society No. . . ."

Above all, the preparations for the great gathering included much prayer, and since the prayer-meeting and the pledge to pray every day are at the very heart of Christian Endeavour, it was appropriate that the Convention should begin quietly with a day-long prayer-meeting, held at Wesley's Chapel, City Road.

CHAPTER II.

A Day of Prayer.

Meetings at Wesley's Chapel, City Road—Sermon by Rev. A. J. Palmer.



It is not always easy to secure a good attendance for prayer-meetings in busy London, but when the all-day prayer-meeting at City Road on Friday, July 13, began at 7 a.m., a crowd was already assembled, and throughout the day, though the attend-

ance varied, there were never less than several hundreds of worshippers waiting upon God, seeking for themselves and for the Convention that enduement of "the Old Power" which is the best equipment for "the New Age."

The Rev. F. H. King, President of the East London Christian Endeavour Union, led the first service, which struck the keynote of a memorable series of meetings, deeply devotional in tone and spirit, and prophetic of good things to follow.

Other leaders were Rev. Isaac F. Row (India), Rev. G. Howard James (Derby), Rev. Alex. Matheson (London), Rev. Joseph King (Australia), Rev. John Bradford (London), Rev. T. Carritt (Ipswich), and Rev. T. Townsend (Shrewsbury). Two or three of the foreign leaders did not arrive in time, and their places were taken by Rev. Graham Barton (Durham), Miss M. Jennie Street (London), Miss Weatherley (London), and Rev. J. W. Weddell (Iowa).

The great church was quite full for the evening service, when Rev. A. J. Palmer of Folkestone, who was, by the by, one of the speakers at "London '94," told how he had once heard his now sainted father preach from the same pulpit

long years ago. This is the kind of Apostolic succession in which Christian Endeavourers delight.

Many of those who attended the service were tired, for they had been toiling day and night, and they found it a most restful and inspiring opportunity for worship. Mr. Palmer used the rich and varied tones of a voice of fine compass in masterly fashion, and played upon the hearts of his congregation as a skilful musician upon the instrument of which he is master.

MR. PALMER'S SERMON.

"The greatest of these is love. Follow after love."—
1 Cor. xiii. 13, 14.

In one of His prophecies concerning the Judgment Day our Lord shows how far men might go in their discipleship and yet be destitute of His Spirit; what great things they might do in His name and yet at the last be covered with confusion and shame.

"Many will say unto Me in that day, Lord, have we not prophesied in Thy name, and in Thy name cast out evil spirits, and in Thy name done many wonderful works? and I will say unto them, Depart from Me, ye workers of iniquity; I never knew you."

They attracted attention by their works, but they had not caught the Master's gentle, gracious spirit. He could not discover any trace of His majesty upon their souls, and so would leave them unrecognised and unsheltered in the day of doom. It would seem that some of the members of this church were in danger of falling into this condemnation. They possessed the power to speak in strange tongues

and to achieve great wonders, and the peril was lest they should look upon the possession of this power as though it were everything; and it is against this error and its consequent peril that the Apostle is warning in the chapter from which our text is taken. You see that the case which he here supposes is peculiarly impressive. Here is a man that could speak in tones celestial and in tones terrestrial, and in both can express the knowledge with which his mind is richly stored. His faith is so strong that he can sweep away mountains out of his path. He is ready to give all he can to the poor. His brave spirit flinches not in times of danger, he is willing to give his body to be burnt.

Well, says the world, a man like that is a moral and spiritual marvel; if he be lost, who then can be saved? If he be not near to God, who then can possibly rise? No, says the Apostle, the man may be all and do all that I have described, but unless in addition he possess love he is very far from God. In the light of God's judgment the strong arm, the skilful arm, the richly-stored brain are as nothing, but the heart in its freedom from malice, suspicion, and envy, and in its fulness of the pity of the heart of God, is as everything. In further illustration of his great theme, the Apostle goes on to say that not only was charity greater than the gift possessed by the members of the Church of Corinth, but was greater too than faith and hope; charity is the best virtue that man can practise, the most beautiful raiment in which his spirit can be clad and be made meet for the inheritance of the saints in light.

THE DEPTH AND BREADTH OF CHARITY.

Now let us for a few minutes to-night look at this grace in its essence, for the more clearly we understand what it is the more ready shall we be to admit its pre-eminence. Faith, it is well; hope, it is well; other graces of the Christian character, all are well; but love excels them all. Now, it is scarcely necessary I should say that this charity is a great deal more than kindness to the poor. It is a great pity in our common conversation we have given so narrow a meaning to the word charity. What we apply it to is only a branch of true charity, which, according to the analysis of the Apostle, may not be

charity at all. It would be a shame or a sin for any Christian man to say a word in depreciation of kindness to the poor. Kindly feeling and action are both commended in the gospel, and are illustrated in the example of Jesus of Nazareth, and as they have never been illustrated before, by the kindness to others which the gospel excites and sustains in the hearts of those who yield to its influence, it proves that it comes not from earth, but from heaven; that it is the offspring, not of selfish man, but of that God whose name and eternal glory is love. Benevolence is one of the fountains which selfish men have long ceased to visit. The way leading up to it is no longer a beaten track, because it was covered over with thorns and briars till Jesus Christ, God manifested in the flesh, cleared away

the thorns and briars, and reopened the path; and as He stood by the side of the fountain He could say in the presence of His wondering disciples, "I have that to drink which ye know not of"; and multitudes of His followers have stood by the same fountain, and as they have taken of its waters they have scarcely known whether they were waters of earth or of heaven. Let us not forget, however, that this charity is a great deal more than kindness to the poor. The latter is one of many rills of which true charity is the great fountain. The latter grows out of true charity just as purple grapes grow out of the vine. We must confine the word

charity to that state of the mind which affirms that differences of religious opinion are of little or no moment. One man says, You believe that I believe this; the points about which we differ are very trifling, let them not interfere with our respect for one another. That may be true charity, but it is not deep charity. If I could prove to you to-night that the differences between the various religious opinions are of little or of no moment at all I should not have helped the cause of true charity: I should have overleaped one of the regions in which she finds her hardest work, and in which the victories crown one with brightest honour. But if a man says, I believe this, you believe that. If you are right, my error is great, the gulf between us is deep and broad and great, but nevertheless, let us not misinterpret one another's meaning, let us not misreport one another's words. Let us remember by the grace of the same Almighty kindness we may reach that land wherein in God's



REV. A. J. PALMER.

light we shall see light and be able to study eternal truth without sin to dim the eye or warp the judgment, that land where we shall forget many an alienation and reverse many an opinion. When a man speaks in that tone his charity is true, it is profound !

LOVE'S LONG-SUFFERING AND KINDNESS.

"Love suffereth long." It is not meet every nice offence should receive the punishment it deserves. He who has this grace does not forget his own offences when he comes to the Cross of Christ. He does not come in a selfish spirit merely to read his own forgiveness, but in a penitent spirit to learn his duty. I think very little can be said of that Christian man who can only see written above the Cross, "Behold the Lamb of God who taketh away the sin of the world." He must see written there, as by the finger of God, "Be ye kind, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." He must respond to the appeal of the Atonement, he must learn that it is his duty to show to others that same sweet love which he himself has received from above. "Follow after love."

Love is kind. It often happens in our present imperfect light that the love which is patient to bear is not generous to give. Sometimes you will meet with men who can put up with a great deal from an adversary before they turn round and curse him, but you cannot say of these they are generous to give. On the other hand, are there not those large-hearted and open-handed who cannot put up with the infirmities of other people? Like sparks upon dry leaves there is soon hissing and crackling of fire. The love of such is incomplete. It reminds us of an unfinished work in a sculptor's studio, one side carved with exquisite loveliness, the other rough and untouched. In Christ's studio there are many unfinished works, and you and I are amongst the number. Let us pray that He who commenced the work will, by stroke after stroke and sorrow after sorrow, carry on the process to the day of perfection, for love when it is complete is patient to bear. Love envieth not love can see blessings breaking into showers on her neighbour's field while not a drop falls down on her own dusty furrows, yet while she mourns over her own adversity she can rejoice at the prospect of her more favoured neighbour. Love believes that pride and littleness were born on the same day, and that humility and greatness are twin sisters. Love looks at herself not from

the molehill of self-love, but from the great mountain of God's free grace.

"Follow after love." Love rejoiceth not in iniquity. Now whether it be in business, or in politics, or in religion, nothing is more contemptible than the spirit of a man who finds cause for triumph in the fall of an opponent who has damaged himself by his transgressions. He who has this grace weeps when his own child goes astray, but the tears channel his cheeks just as thickly when the child of the stranger sinks deeper and deeper into transgression. "Love rejoiceth not in iniquity, but rejoiceth in the truth." She is not like the man who went through Homer that he might compile a collection of what he considered to be Homer's faults, but rather like the students of Shakespeare, who tried to bring into a small compass all the master touches of that master mind. Love examines the characters and lives of those who differ from her as well as those who belong to her own community. Love looks into the various folds—into the Methodist family, into the Congregational, into the Baptists—to see what is beautiful and excellent and inspiring, and she finds it because she looks for it, and when she has found it she rejoices in it. She intensifies her aspiration after excellence by the contemplation of excellence in others; she is always ready to believe whatever will brighten a man's reputation or put a better construction upon something doubtful he has said or done, regardless of ingratitude. How beautiful is love!—how far removed from our native or natural ugliness, how close an approximation to Divine beauty. God is love; Jesus Christ loved us and gave Himself for us. The fruit of the Spirit is love. The greatest thing in the world is love. The dynamic power in religion is love. "Follow after love."

"Follow after love," for love helps us to understand God. A selfish man cannot understand a generous man. A selfish man sitting in judgment upon a generous man reminds one of the blind bat wondering why the lark waits for the morning, why he flies upward, and at the first blush of splendour pours out a flood of music at the gate of heaven. If the selfish man cannot understand the generous man, how much less can he understand God, who is love. God and love are co-equal, co-extensive, co-eternal, who understandeth not love cannot interpret God. There are some people who have no pleasure in music, and they wonder what pleasure you can find in meeting together to listen to mere sounds. The condition of appreciating music is to have music in the heart. There may be beauty in

the landscape, in the sculpture, in the painting ; the condition of seeing and feeling that beauty is having beauty in the mind. Englishmen travel all over the Continent to see the wonderful works of nature, and they find much pleasure in these things ; but there are those living beneath the shadow of the Swiss mountains who are quite unconscious of the loveliness of the scenery in the midst of which they have lived all their days. The educated man discovers beauty where the mind that is untrained fails to discern its presence. A man may be versed in art and science, but if he do not possess love he cannot know God. You may compare the gospel to a strain of music, which is the melody, the harmony of Divine love. It comes to us like music on the evening breeze, wafted down from the heart of God. Tens of thousands of spirits are cheered by its notes as it comes to them on this Bridge of Sighs. It may be for you there is no charm in that music, because there is no love of it in the heart. One of the great questions to-day is, Who is God ? What is God ? A definition is made, it is criticised, its weakness is shown. The intellect has set out to search for God, and it comes back saying, "I have looked creation through and I cannot find Him." And then the soaring imagination goes forth to find the First Cause, and it comes back saying, "I have knocked at the door of every chamber in Nature, and I cannot find God." They have gone to work in the wrong way. How should we find Him ? By the way of the heart. "I dwell in the high and lofty place, with him that is of a humble and contrite heart, and trembleth at My word."

A great preacher has said that the best way of describing God and the love of God is to take the love of a parent. I am speaking in the presence of parents to-night. You know, some of you, what it is to stand by the sick child and to yearn in inexpressible longing over the dying one. Well, says the preacher, I take the love of the parent, and I magnify it and multiply it, and when I have reached the climax of my thought, I say, "That is God." Everybody that knoweth love, knoweth God, for God is love. And it is this which makes love so great : it enables us to understand God. "Follow after love," for love helps us to interpret the meaning of God's words. It is said that a stranger was looking at one of Turner's pictures one day, and pointing to one of the master touches he said, "Why, Turner, I never saw a sky like that." Turner knew that the fault lay in the dimness of the man's sight. Give me two men, one with a cold heart and selfish, the other

large-hearted, generous, considerate. These two men shall stand before the Cross of redemption, at the same page in His book, and the one will see a meaning of beauty and pathos which the other will fail to discern. Faith believes the word ; Hope leans upon it as upon a staff ; Love enlarges it. There is an outer circle in which men move and have their being through the intellectual powers ; there is a centre they cannot touch until they are brought into oneness with God Himself. I have heard persons who are parents say, they never thoroughly understood the gospel until they became parents themselves ; but when they had little children to forgive, and be patient with, and provide for, then the gospel had for them a meaning which it never had before. They thought they were saying a simple thing, but they were uttering a deep and blessed truth.

"Follow after love," for the work which Christ has given love to do is the greatest work on earth. Within the individual the presence of love is the token of regeneration. "By this I know that I have passed from death unto life, because I love the brethren." Christ's kingdom is to be extended by preaching, but the preaching must come from hearts of love. Of what use would my appearance in your midst be if I simply stood here from a sense of duty ? "Must" kills love. Duty is like the moonlight, cold, and clear, and sparse. Love is like the sunlight, warm, radiant, inspiring. Christ's kingdom is to be extended in answer to prayer, but the prayer must rise from hearts of love as the light undulates under the influence of the sun. Love preaching, love teaching the Sabbath-class. Love taking its part in the Christian Endeavour prayer-meeting week by week.

Love going from house to house to bring outsiders within the fold of the society—this is the work which God has given this world to do. The prince of this world is to be crushed by the heroism of love. The wars of men are to be brought to an end by the bloodless interposition of love. The cold waters of selfishness in the human heart are to be licked up by the fire of love. The widow is to be housed in the home of love. The tears are to be wiped from the cheeks of the mourners by the delicate hand of love. Love will not regard her mission as complete until she has made the relation of the sexes pure, until she has purified amusements, until she has made all men temperate, until Jesus Christ is recognised as the President of politics, the Sanitary Engineer and Architect of every city and town slum, until every office is Christ's throne and every heart Christ's home.

THE CHRISTIAN ENDEAVOUR MOVEMENT.

The work in which we, as Christian Endeavourers, are engaged is work the history of which in these few years reads more like an epic poem than a page from the sober chapter of history. The index by which the nineteenth century gauges its enterprises is figures : and there are some denominations and there are some religious organisations that have a voracious appetite for statistics, but the result of such work as we have been engaged in within the last few years defies analysis and confounds the multiplication table. The boys and girls, the young men and maidens, of our homes and congregations are the men and women of the future, and it is the concern, the supreme concern, of the Church of Christ that these young people should be thoroughly established in the cardinal principles of our holy faith, those principles which cannot grow old, those principles, not which we have found out, but which have found out us, beautiful and inspiring as the sunshine of this glorious summer day ; and may God grant that the time may not be far distant when every child in our homes, and every young person in our congregations, shall be united in these Christian Endeavourers' societies, and learn that to be a Christian Endeavourer is to bear a label which is synonymous with courageous testimony to the truth, patient endurance under undeserved wrong, and an heroic loyalty ready to surrender life itself for Christ and the Church. Be it ours, pastors, stewards, deacons, fathers and mothers, be it ours to be so painstaking in the efforts we put forth to win these young people for Christ and the Church that in the days to come, in answer to our prayers, and in benediction upon our services, there shall come forth, not young men and women jaded by sin, but a company of spirited heroes and heroines to win the fatherland for Christ and His Church. The work which Christ has committed to us is the greatest work on earth. Love is the highest inspiration for service. There is very often work to be done when faith and hope are feeble and ready to die. And then it is that love nerves the labourer for his task. Look at the mother with her child. Who will sit up at night with the sufferer as the mother will without growing tired ? She watches, not by the clock, but by the heart. She does not go in for an eight hours movement. Suppose an angel were to appear to her to-night, to say that little boy of hers will never be a comfort to her, that she will have to watch over and care for him till she puts him to sleep for the last time

in the quiet resting-place of the grave. Will that mother pause in her attention to that child ? Nay, aided by no memory of the past, sustained by no hope of the future, she will toil on and on until she closes the eyes of her child in death. "Many waters cannot quench love." We want men and women, young men and maidens, to toil in connection with our Christian Endeavour societies ; not only when all is going well, but when success is almost imperceptible, when difficulties have to be met, when faith and hope are ready to die.

Standing in this pulpit to-night from which it was my great privilege to hear the voice of my now sainted father, and in which it is the great honour of my life to appear at this moment, at this hour, I am reminded of the words of that great evangelist of the last century, who made the world his parish, and worked that parish well. He says, "I went unwillingly to a society in Aldersgate Street, and heard one read Martin Luther's preface to the *Commentary on the Romans*, and about a quarter to nine o'clock, whilst he was describing the change which God works in the hearts of those who trust Christ, I felt my heart strangely warmed. I felt that I trusted Christ only for salvation, and that evidence was given that God had pardoned my sins, even mine, and saved me from the law of sin and death." "I felt that my heart was strangely warmed," and that day Wesleyan Methodism was born. And on the day that the heart of the founder of this great movement was strangely warmed our Christian Endeavour movement was born. It was but a narrow stream at the beginning ; but it has grown in depth and width every year, and everything shall live whither the river cometh. A great preacher was expected on the side of one of the Welsh mountains, the people were gathered together in thousands, but the preacher had not arrived. A message was sent to the house close by to remind the preacher of the engagement. The servant returned a few minutes later and said, "I have been knocking at the minister's door, but I cannot make him hear ; he is talking to some other man, and he is telling that other man that he will not come to the service unless he will accompany him." In a few minutes the preacher came forth with that other Man by his side, and the people were never so moved as when he spoke to them that morning.

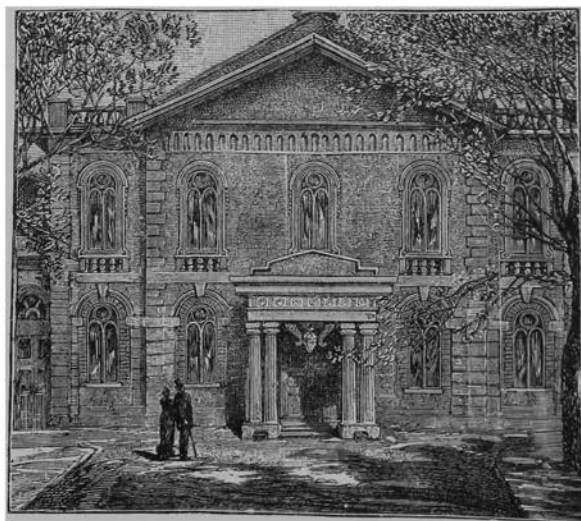
Christian Endeavourers, go forth to the engagements that lie before you during the Convention, and to improve the work that God expects you to perform in the coming time ; go, and take that other

Man with you, and the sound of the King's royal command shall be heard over the assembly, wonders shall be performed in the name of the Holy Child Jesus, and an influence shall go forth from our gatherings which shall travel on and on till it covers the widest extent of local diffusion. Whilst we wait together now seeking for more passionate love, although God may not shake the clouds above us or the floor beneath us, yet He will shake us that we shall shake the neighbourhoods from which we come. Are there any amongst us to-night who have been thinking of the time when they possessed the love of which we have been speaking? You may cry in the bitterness of your spirit, Oh that it were with me as in the months that are past. A Scotch woman was dying amidst the prairies of South America; for hundreds of miles round her was flat prairie land. She turned to the doctor by her side and said, "Doctor, if I could only see a wee bittie of a hill I think I should get well again." That was only a fancy. But, brother dear and

sister dear, thou whose love of Christ is a memory of happier days, if thou couldst see a wee bit of the Cross to-night, if thou couldst but lay thy weary head on His loving heart, the old love, the old passion, the old enthusiasm would return, and it would be with thee as it was in the old days. This love can only be awakened and sustained by a vision of the Christ. Into His presence let us come, and let it be the language of every heart.

More love, O Christ, to Thee,
 More love to Thee.
 This is the prayer I make on bended knee,
 This is my earnest plea,
 More love, O Christ, to Thee,
 More love to Thee.

Then the benediction was spoken, and the congregation dispersed with hearts hushed and solemnised, yet gladly confident that such a holy day of prayer must be the prelude to holy days of power.

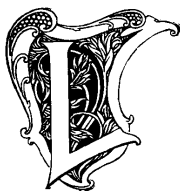


WESLEY'S CHAPEL, CITY ROAD.

CHAPTER III.

Welcome!

Reception and Registration—Welcome Meetings at Exeter Hall, the Albert Hall, and Alexandra Palace—
Addresses and Responses.



LONDON Endeavourers, and even London itself, extended an unmistakable welcome to the World's Convention delegates. For the first time, perhaps, in its history, the grey old city was decorated

in honour of a religious meeting. Flags and monograms in red and white—the Convention colours—fluttered across Ludgate Hill, and showed cheerfully against the grim walls of Newgate, while in many parts of the metropolis, from the dignified West to the plebeian East, and even in the suburbs, there were Christian Endeavour monograms, bright touches of the Convention colours, and here and there a line of flags stretched across the road, all speaking mute greetings to the World's Convention. To delegates from some less conservative regions these decorations seemed less impressive than they did to Londoners themselves, who were best able to appreciate the significance of adornments that have hitherto been reserved for civic or royal processions, and rejoicing over the success of British arms. Amusing stories came to hand of startled non-Endeavourers who asked "Has there been another victory?" Endeavourers felt inclined to answer in the affirmative!

Greetings flowed in, too, from religious organisations and philanthropic societies, and from such famous institutions as the British and Foreign Bible Society, the Religious Tract Society,

the Sunday School Union, and from the great missionary boards came kindly invitations to the delegates. An enterprising daily, whose representative shared the experiences of the campers, printed some greetings from notable men which are worth preserving.

The Lord Mayor of London wrote—

"Welcome to the many thousands of young Christian Endeavourers from all lands on their visit to London. Their presence here cannot fail to knit more closely the ties that bind all English-speaking races."

The Archdeacon of London wired—

"Welcome to Motherland. May visit remind us all of the essentials of religion—Faith, Hope, Charity.—SINCLAIR."

The venerable Dean of Canterbury sent this message—

"I gladly send a hearty greeting to the Convention. The two words, Christian Endeavour, express the highest ideal of life: Love God, serve men.—FARRAR."

Two representative Nonconformists—Dr. Parker and Rev. Hugh Price Hughes—thus expressed their welcome—

"Dr. Parker's heartiest welcome. Let London Christians receive all Endeavourers as becometh saints, and thus signalise the meeting of the centuries."

"Delighted to join in welcoming Christian Endeavourers. Nothing tends more to promote

the Kingdom of God than fraternisation of young Christians of English-speaking world. — PRICE HUGHES."

Another interesting message came from India—

"The 'India Sunday School Union' salutes Christian Endeavourers, from every clime, assembled in Britain's Metropolis.

"We pray that God's blessing may rest upon the Convention, and that spiritual fruit may appear and abide in lives and Society.

"India has over six thousand Sunday Schools, and their members constitute a thirty-langued host, a quarter of a million strong.

"King Jesus is our Owner and Leader—therefore we have, in the truest sense, no reverses or losses. Our army's numerical strength would be greater, and more kopjes of the enemy would promptly surrender, if Christian Endeavourers, in ever-increasing numbers, would put themselves at the service of their King for the evangelisation of the world in this generation. A 'win' is certain in the end, but, fellow-Endeavourers, do pray, study, and work more intelligently and enthusiastically for Foreign Missions, that this war may be speedily consummated in the gracious reign of the 'Prince of Peace.'"

Other greetings appeared in the Convention Handbook. The Rev. John Watson, D.D.—
"Ian Maclaren"—wrote—

"Best wishes for the Convention. It is good that so many young people should be gathered in the name of our Master."

From Mr. J. Carvell Williams, Chairman of the Congregational Union of England and Wales, came the following message :—

"There is urgent need for the exertion of some influence that will check the present rage for amusement, which, in my opinion, is calculated to impair the moral fibre of our people, and to disqualify them for grappling with the future difficulties of the country, both religious and political; and since youthful ability and energy can be diverted into religious channels, we shall have in the Young People's Society of Christian Endeavour a guarantee for the multiplication of patriotic citizens and enlightened philanthropists."

Sir George Williams, the venerated Founder of

the Young Men's Christian Association, sent the following greeting :—

"Personally, and as the President of the parent 'Young Men's Christian Association,' I join with all cordiality in welcoming the members and friends of the Christian Endeavour Society to London, and pray that their meetings may be 'filled with the Holy Ghost.'"

Sir John Kennaway, the President of the Church Missionary Society, wrote—

"I rejoice to think of the great army coming here next month to raise the standard of Christian Endeavour, and, I hope, themselves to be helped and encouraged. In all departments of work for the Master is this needed, but more especially should we ask for the outpouring of God's Holy Spirit on the cause of missions, still studied and cared for by so few. Now is the time to go forward and take advantage of open doors."

One of the most revered of British ministers, the Rev. Alex. MacLaren, D.D., added a word of counsel to his kind letter—

"It is a matter of regret to me that I do not feel able to have the gratification of being present at your Convention. I should be somewhat out of place at a gathering of young people, but I am not the less sympathetic with you in your great assembly. I rejoice in the great good which your Societies have effected, and believe that, rightly worked, they may be still more useful. I trust that in your Convention emphasis may be laid on the necessity for systematic and intelligent study of Scripture, as well as for the more emotional and disconnected expressions of devotion which sometimes predominate in Christian Endeavour meetings. If I had had the opportunity of addressing the Convention, I should have ventured to urge the importance of aiming at securing more fully the co-operation of the better educated young people in our congregations, and also the need for avoiding the danger that the Christian Endeavour Society in a church should become a coterie, with just a slight flavour of self-righteousness and greater spirituality about it. But, no doubt, abler hands will touch on these matters, and I can only repeat my expression of most hearty sympathy, and my earnest wish that your great convocation may be largely blessed."

The Endeavour welcome was naturally a more

personal matter. Early guests were arriving in twos and threes for a month or more, and the Convention "At Home," an informal social function held for several successive Mondays at the Convention Offices, grew every week in numbers and in interest, until on July 9th the Convention seemed to have begun already, for black, white, and brown representatives of Africa, America, Asia, and Australia, some of them wearing the brilliant insignia of national or state unions, met in the shadow of St. Paul's for a friendly chat over a cup of tea, in anticipation of Convention fellowship. All the rest of the week the Reception Committee, under the capable leadership of Mr. Hickman, was kept so incessantly busy that if the work had been less delightful, the workers must have wearied of it. As it was, they found it a perpetual refreshment, and if they did not contrive to welcome every delegate personally, it was not from any lack of willingness, but because there are limits to human powers. There were always at least "a hundred thousand welcomes" waiting in the library at 56 Old Bailey, which was transformed for the nonce into a reception room, gay with flowers and flags, the Convention colours, of course, predominating. It was in charge of Miss E. L. Woods and Mr. H. Harmsworth, and they and their helpers had to be walking encyclopædias as well as general enquiry agents, and answer questions innumerable about routes to and from all parts, places to visit, fares, where friends could meet, etc. Exiles from home who were not Endeavourers came asking to see the registers in the hope of finding the names of old friends—a hope sometimes realised; in one case after twenty-five years of separation.

At eleven of the London railway stations members of the Committee, with about three hundred helpers, each wearing a white ribbon badge bearing the word "Welcome" in red letters, were on duty from 5.30 a.m. until 10 p.m. on Friday—a long spell of work on a hot July day. In most cases the railway companies gave them the use of a waiting-room, and the officials were kind and helpful, aiding the welcomers in their multifarious tasks of meeting, directing, and guid-

ing the arrivals. Sometimes they were able to give welcomes *en route* to delegates whose trains passed through the stations, and from time to time Endeavour songs rose sweetly above the bustle and din of the ordinary traffic, and helped to let London know that the Convention was beginning.

On Saturday this work of "welcoming" was continued with unabated enthusiasm, and in the afternoon the welcome meetings began with a reception given at Exeter Hall, by the President and members of the National Council. Though many guests had been detained through the burning of the *Saale*, there was a large attendance of delegates from all parts of the earth, coloured as well as white, and speaking many tongues. Mr. Meyer found great cause for thankfulness in the safe arrival of the principal guests, Dr. and Mrs. Clark. They reached London just in time for the Convention, after the delays and fatigues of the longest railway journey in the world, which had taken them forty days instead of the twenty-five they had allotted to it. Even then it was only the kindness of the Russian Governor at Vladivostock which had enabled them to accomplish the journey in time to share the opening meetings of the Convention.

Dr. Clark had a fascinating story to tell of their adventurous journey. The Boxer troubles had already begun when he was in China, and he was obliged to carry a revolver; while Mrs. Clark had some trying experiences of the merciless curiosity of Chinese crowds. Matters were somewhat complicated by the presence of their son Harold, the sight of an American boy often attracting a good deal of undesirable attention. While voyaging on the Amoor River they were repeatedly delayed through being stuck on sandbanks, once for twenty hours, another time for fourteen hours, and for many shorter periods, the



SOME FOREIGN
DELEGATES.

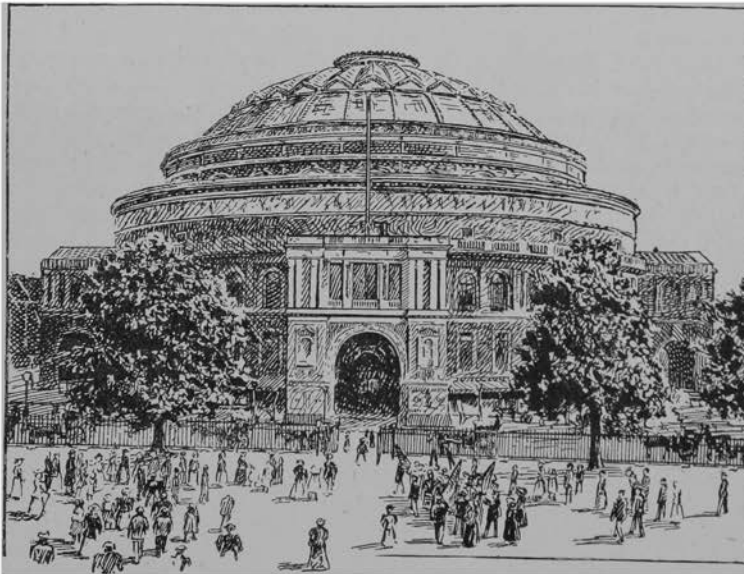
shortest of which seemed long enough to the travellers; then on the Siberian railway they had to "rough it" among passengers who might be reckoned "about tenth class, and submerged tenth at that"; and once their train had to wait for two whole days while a bridge over which it was to pass was repaired. Still, the journey had its pleasant side. During his detention by fogs in Corea Dr. Clark established the first Christian Endeavour Society there, and from many lands he brought tidings of the hopeful outlook for Christian Endeavour, even in the stormy regions of the Far East. The Rev. Monro Gibson, D.D., and Dr. Lorimer, took part in this meeting; while Dr. Clifford and Mr. Samuel Smith, M.P., were among those who attended it. After refreshments had been served the company dispersed to the evening meetings at the Alexandra Palace and the Royal Albert Hall.

THE WELCOME MEETING AT THE ALBERT HALL.

There was a great gathering at the Royal Albert Hall. Long before the hour for beginning

the meeting the vast building was crowded from area to upper balcony, while hundreds were turned away from the doors. Fully ten thousand people must have been present, and though there were grey-haired veterans on the platform, and scattered here and there among the audience, youths and maidens between eighteen and twenty-six out-numbered the others by something like eight to one. They showed warm appreciation of the choice selections of music rendered by a Christian Endeavour choir under the leadership of Rev. Carey Bonner, and when the Rev. F. B. Meyer stepped forward it seemed as if he would hardly be allowed to speak, for the young people welcomed him with the "Chautauqua salute," which transformed the place into a shimmering sea of waving white handkerchiefs; and then with hand-clapping so loud and prolonged that it seemed to shake the very building. At length, however, he was permitted to announce the hymn, and it was sung with a joyous enthusiasm which suggested anything but the "solemn severity" a newspaper reporter professed to observe in the meeting. Decorations were few, but summer costumes,

bright faces, and gleaming badges gave the scene a curiously "sunshiny" effect, and the singing had a triumphant note. But at moments the meeting was intensely still, and there was silence which might be felt as the Rev. D. J. Rounsefell offered prayer for the Convention, and gave God thanks "for the hundreds and thousands of young people who have received power from Thee to live



THE ROYAL ALBERT HALL.

Christ-like lives, and have laid themselves upon the altar for Thee and for humanity." After an effective solo by Madame Kate Cove, Mr. Meyer delivered his presidential greeting. He said—

"Neander, the illustrious German, said, 'Looking into the future before us, I see a dark abyss, but above it a light. Whether it is the light of dawn or of evening twilight, I cannot certainly tell.' I think, my friends, that we need have no doubt about that. In the presence of the tens of thousands of young and ardent souls who are thronging to this metropolis from all parts of the world; and in the presence of this great Christian Endeavour movement, it is certainly the light of dawn—the dawn of a new age, the first day of the creation of the new heavens and earth.

"It is highly significant that this Convention is being held in this country; and at this time. In this country—from which the English-speaking peoples have gone forth; and on the threshold of a new track of time. It is as though the old miracle were being repeated, and God were casting salt from a new cruse into the spring of the waters, 'that there should not be any more death or miscarrying.' You, young brothers and sisters, may be compared to that salt, and our Christian Endeavour movement to the new cruse.

"Christian Endeavour (and I trust it will not be deemed impertinent to repeat what is so well known amongst us) stands for five great principles: 1. Personal devotion to the Divine Lord and Saviour Jesus Christ, so that we do not simply rely on His work of propitiation, finished on the Cross, but view Him as our living King, whose will is law in every department of life. 2. The covenant obligation embodied in our pledge, without which there can be no true Society of Christian Endeavour. *Covenant*, mark you, as the President of Scottish Endeavour insists, which implicates the help of the Spirit of God as the only source and inspiration of our Endeavour. 3. Constant religious training for all kinds of service, involved in the various committees, which are, equally with the prayer-meeting and the covenant, essential parts of every Society of Christian Endeavour. 4. Strenuous loyalty to the local church and denomination with which each society is connected. 5. Inter-denominational spiritual fellowship, through which we hope, not for organic unity, but to realise our Lord's prayer for spiritual unity, that all who believe in Him may be one. In these five points—the heart and soul of the Christian Endeavour movement is concentrated.

"Christian Endeavour is a protest against the life

which is built in water-tight compartments, and demands that Christ shall be supreme—over the cricket field and lawn-tennis court, over the store and workshop, over the weight in the scale and the sentence from the Bench, over the drawing of a cheque and the writing of a book.

"Christian Endeavour insists on the necessity of a higher-up and deeper-down religion, and asks not only what *did* Jesus do, and what would He have me do, but for the source of Power by which to do it.

"Christian Endeavour protests against the idea that religion means dulness and gloom, and insists on glad enthusiasm, and abounding life, as the essential marks of discipleship.

"Christian Endeavour holds that young men and women should meet together in a common quest for God and goodness, and that their comradeship will be a greater blessing than if either sex met separately.

"Christian Endeavour protests against the idea that Christians should abstain from civic and municipal responsibility, and demands that the public conscience should be sensitised by Christian ideals, and that Christian men and women should do their utmost to return clean men, of whatever political party, to places of power.

"Christian Endeavour believes in the Church, the sacraments, and an ordained ministry, but protests against the intrusion of the priest into the office of Christ, and against the notion of sacramental grace apart from the living faith of the soul.

"Christian Endeavour is a protest against the isolation and exclusiveness of our religious bodies, and whilst pledging its members to make their own churches first in their affections, demands that each sheep should remember that it belongs not only to its special fold, but equally to the one flock; that each soldier should think not alone of his regiment, but of the entire army; and that each member of the body should seek the life and power of the whole organisation of which Christ is Head.

"There are five great movements in which I am specially interested at this moment: each of which may have momentous results on the coming age. 1st. The proposal, that as the new century dawns, it may find all the ministers of the Evangelical Churches of the English-speaking world united in a fellowship and covenant of special prayer. 2nd. The great simultaneous mission during the first months of the new century, by which it is sought to inaugurate a mighty movement for the ingathering of the unsaved. 3rd. The resolution to check the disastrous effects of the drink traffic by obtaining one million signatures

to the pledge of total abstinence. 4th. The resolute attempt to rid our cities and towns of the temptations to immorality, by the return of clean men to power. 5th. The evangelisation of the unevangelised parts of the world, as early as possible in the coming century. This is a great programme, and it might seem Quixotic and impossible, were it not for the hope which is generated and inspired by this great catholic Convention of young and earnest spirits from every part of the English-speaking world, and from other lands. If we may not have your actual co-operation in all these efforts, we may at least count on your sympathy and your prayers.

"In conclusion, let me remind you, that if we want to be like God, like God we must be content to be in the background. The youthful followers of the Messiah are compared by the Psalmist to the dew, which waters the parched ground, and disappears from the eye of day. *We* must not boast ourselves better than others, but must show ourselves better. *We* must not only protest against mistake and failure, but show a more excellent way, with that unobtrusive modesty which wists not that its face shines. *We* must present ourselves to the Divine Spirit, who proceeds from the Father and the Son, that He may clothe Himself with us as He did with Gideon, and work out through us His own programme of redemptive ministry.

"Welcome then to all,—to our Colonial Endeavourers, whose presence here will weave closer than even companionship in arms can do the bonds which are fast binding in one great Empire the Motherland and her daughters,—to the delegates from the great sister country across the Atlantic,—may our flags ever wave together in peace, and in war when the sword must be drawn in the cause of righteousness and in defence of the oppressed,—and to you especially, beloved Founder and President of world-wide Endeavour, and to your dear wife, Welcome, again and again. Welcome also to fellow-Endeavourers from every part of the world, and may this Convention inaugurate that revival of pure and undefiled religion for which the Church, and, we may almost say, the world, is waiting.

"Advance, then, Christian Endeavour."

This was followed by the welcome of the Convention Committee, voiced by its Chairman, the Rev. J. B. Morgan, in a fine address—

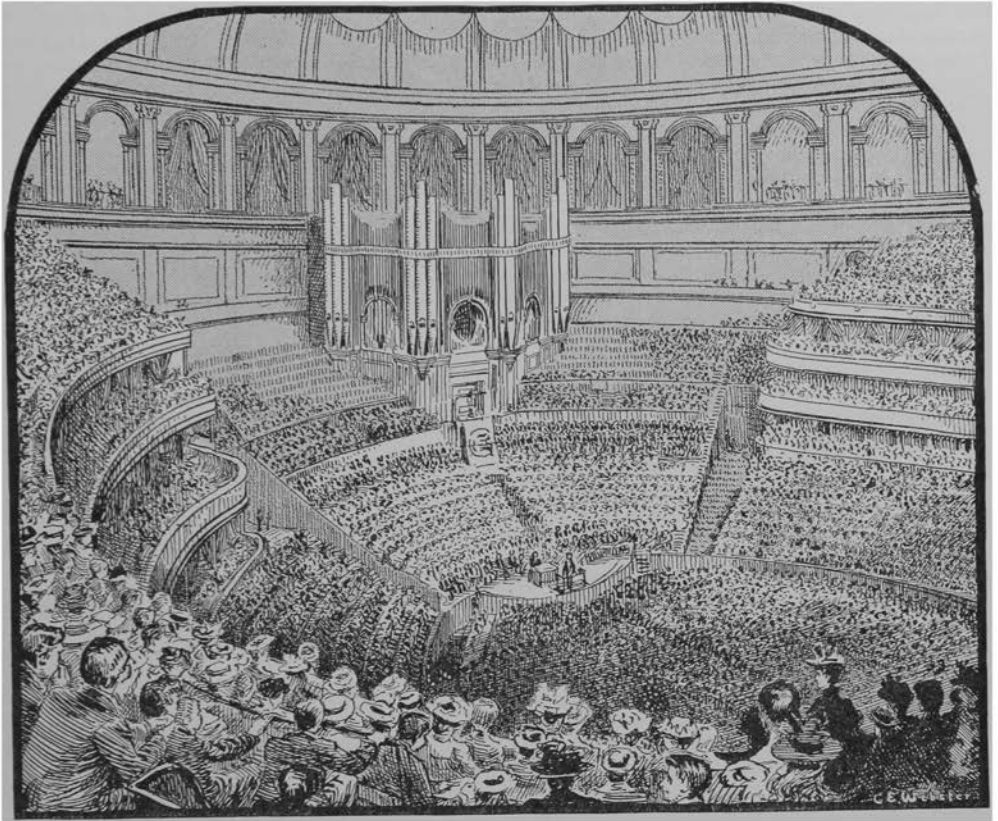
"This is a meeting of tremendous significance. We are gathered in the greatest city in the world to celebrate the first World's Convention of a move-

ment world-wide in its reach, world-conquering in its aspirations. Christian Endeavour is one of the latest, yet the largest and most full of promise, of all modern organisations working upon Church and inter-Church lines to extend the Kingdom of God. It begins at the right end of life, among the young people, and its sublime aim is to win these young people for Christ, and to set them at work to win others. A number of distinguished men were asked last December by one of the London dailies to send in a motto for the year 1900. The one sent by a well-known artist read, 'The utmost for the highest.' The genius of the Christian Endeavour movement is enshrined in that motto.

"It is no ordinary privilege to be commissioned to voice the welcome of those who through many months have been arduously preparing for this Convention, and those who by gifts and loving thoughts and prayers have been holding up their hands. What a composite welcome it is! I have behind me the hardworking, loyal, brotherly, splendid committee of 1900, and they, through my poor voice, say with all the strength left to them after their labours, and with all the strength they have put into their labours, 'You are well come. You are welcome.' I have behind me the thirty thousand Endeavourers of London, and they with a voice like the roar of this great city made musical by the love of Jesus, say, 'You are well come, you are welcome.' I have behind me the host of two hundred thousand British Endeavourers, and they with a voice like the thunder of the waves against the white cliffs of our Island Home, say, 'You are well come, you are welcome.'

"We meet here for a few brief days of gracious fellowship. So short the time that seemingly, 'We just begin and then our work is done,' but as Rome was not built in a day, neither is a World's Convention a Jonah's gourd that springs in a night; an Aladdin's palace that comes with a wish. It is the outcome of long and careful planning and attention to a thousand minute details, which, it must be confessed, prove sometimes a weariness to the flesh. Difficulty has been piled upon difficulty like Ossa upon Pelion, a test of faith, a discipline of grace. And after all the effort the consciousness of imperfection is upon us. But we have laboured in hope of the fruition. 'Our true intent is all for your delight.' Our hearts have said—

Now the sowing and the weeping,
Working hard and waiting long,
Afterward the golden reaping,
Harvest home and grateful song.



THE WELCOME MEETING AT THE ALBERT HALL.

"In this magnificent meeting we are already repaid, and if only this Convention is the means of giving new impetus to Christian Endeavour, of creating a stronger feeling of brotherhood between the young people of different nationalities, and of bringing us all nearer to Jesus Christ and increasing our devotion to Him, then the reward is far beyond the deserts of the labours.

"First of all, then, this is the welcome of the London Committee and London Endeavourers to London. Speaking as a Londoner for this occasion only, and also as a candid friend,—friends are always either candid or sugar-candied,—let me say the people of the metropolis are somewhat inclined to look upon their gigantic city as the hub of the universe. The provinces, the rest of the world, the starry systems,

are the etceteras. A Scottish minister had as his charge two tiny islands in the Clyde called the Cumbræ. On one occasion he was heard to pray, 'Lord bless the twa Cumbræ and the people of the neighbouring islands of Great Britain and Ireland.' The hub idea is not exclusively a London fault. The sentiment is not unknown, say, in New York and Chicago and Paris, and, if Oliver Wendell Holmes spake true, even in Boston, the headquarters of Christian Endeavour. The universe has many hubs. It is said there are in the world enough pieces of the true Cross to build a good-sized ship, but no one would destroy his relic lest his should have been actually part of the Cross. Let every man keep his own hub, it may be the true one. At anyrate the hub of Christian Endeavour is found for this week

not in Boston but in London. Peoples of all nations and kindred and tongues are gathered to Babylon the great, not to worship the golden image, though that is not uncommon here; not to hang the harps upon the willows, though to many this is a strange land; not to brave fiery furnace or den of lions, but to worship God in all liberty; and if in large part this great city goes on its way indifferent and unmoved, there will be not a few who say 'These are come unto us in the name of the Lord.' You have come to London. Do you realise it? When first I set foot in Washington I thought it almost too good to be true. Washington is the city of magnificent distances. London is the city of packed humanity. Within a radius of twelve miles of St. Paul's six millions of people are massed together, and yet how separate, how diversified! What a problem it presents! Here is a Sphinx more inscrutable than that calm face beneath the pyramids of Ghizeh. Where is the Edipus to solve this awful riddle? London is a microcosm of the needs of the world. The motto on the shield of the United States is '*E pluribus unum*'; Out of many one. London reverses that. Within the one there are many. There are a hundred Londons. There is the outward London of streets and buildings somewhat smoke-grimed but full of interest. There is historic London reminiscent of great events and men of the past. There is political and municipal London where the affairs of the Empire on which the sun never sets are managed—and sometimes mismanaged; where Progress is often throttled with red tape. There is the London of commerce where John Bull the great shopkeeper has his central offices. There is the London of society, very exclusive, somewhat frivolous; yet, perchance, not so black as it has been painted. Then there is squalid London, overcrowded London, underground London, a London which makes vice and crime easy and virtue very hard. Then there is a splendid, philanthropic, religious, Christian London, and in the main it is this which gives you its warm welcome to heart and home, and expects great things from your coming.

"It is specially as Endeavourers that we bid you welcome to-night. We hail you as 'fellow-helpers with the truth,' as comrades of many regiments in one great army. Years ago I was on pioneer Endeavour work in the city of Lincoln. The services had been well advertised, and each bill was headed Y.P.S.C.E. Passing along the street I saw two men examining a large poster, and heard one say to the other, "'Y P S C E!' what does 'Y P S C E' mean?" You know what Y.P.S.C.E.

means, that it stands for vital principles and is not a mere shibboleth of pronunciation. It means Christ and consecration. It means early religious decision. It means loyalty to the Church. It means inter-Church fellowship and helpfulness. Marie Corelli has dedicated her latest book, *The Master Christian*, 'To those who quarrel in the name of Christ.' That is not Christian Endeavour. We are not like the man who prayed 'Lord, Thou knowest we are not doing very well in our church, but we thank Thee that the Baptist Church over the way is doing no better.' It means aggressive missionary enterprise. Our cry is that of the great Indian missionary, 'Amplius! Amplius!' Further! Further! It is because we believe this movement to be God-planted that we are gathered here, and because of that you are welcome. It is because, believing it to be God-planted, we also believe that it has in it untold possibilities of good, that we rejoice in this blessed brotherhood.

There is no storm hath power to blast
The tree God plants:
No thunderbolt, no beating rain,
Nor lightning flash, nor hurricane;—
When they are spent it doth remain.
The tree God knows
Through every tempest standeth fast,
And from its first day to its last
Still fairer grows.

"In our welcome a special word must be said concerning our kindred and friends from over the seas. Not that Endeavourers from our own islands are less welcome. Whether you come from the song-land of Cambria, from Emerald Erin, from the land of heather and flood beyond the Tweed, from England's busy hives and quiet villages, or the islets that rise in our inland seas, you are welcome. But in a very true sense this is Britain's welcome to guests from afar. To those who come from the land of the Stars and Stripes, the birthplace of Christian Endeavour, welcome. God bless the United States of America! God bless Dr. and Mrs. Clark and all their fellow-helpers. Thankfully have we Britishers been watching the growth of a more cordial feeling between these two nationalities. This Convention will help it forward. There is something stronger than diplomacy, something more binding than parchment alliances. The tie that will really bind these nations together is in the deep things of race and language and religion. To our beloved of distant lands over which floats the Queen's flag—welcome. You are here from the land of the maple leaf. You represent Our Lady

of the Snows. You are here from the lands of the Southern Cross. From India, bright gem of Britain's Crown. From war-smitten South Africa on which a brighter day has yet to dawn. From the West Indies and heathen lands and islands of the seas. To all the sons and daughters of England, welcome. And what shall I say to our dear brothers in Christian Endeavour who here represent the great European nationalities—France and Spain, Germany and Sweden, Switzerland and Italy, and, perchance, others also? Surely your coming is the expression of a warm desire for a good understanding between nation and nation. We reciprocate that sentiment. Of all our guests not any are more welcome than you. Your presence here is a prophecy of that perhaps distant, but sure coming day, when nation shall not vex nation and when they shall learn war no more, when the old Eastern greeting, 'Peace be unto you,' shall have its fullest realisation.

Peace, and no longer from its brazen portals
The blast of war's great organ shakes the skies,
But beautiful as songs of the immortals
The holy melodies of love arise.

"Once again we welcome you, welcome you as young people. One of the prime characteristics of a Christian Endeavour Convention, of the Christian Endeavour movement, is the hopefulness, the buoyancy associated with youth. Thank God for the veterans, we will not call them the old people. Christians have no right to grow old. But thank God also for the consecrated young manhood and young womanhood rallied under the banner of Christian Endeavour. You come from many countries, but under this banner you are one. You belong to many denominations, but you are one in Jesus Christ. We would not have you lose your individuality. Unity is not synonymous with uniformity. We can be many as the waves and yet one as the ocean. To you then is the gift of the Keys,—the Keys of the dawning century. It is for you to march along its untrodden ways stalwart for Jesus Christ. Cherish your youthful hopefulness. Yours is the true optimism. Everyone is an optimist to whom God is a reality. The world will try to cheat you out of this. Meet its clammy doubt and chilling pessimism with dauntless faith. The forces of evil are great and many. We would not under-estimate their strength. But He that is with us is more than they that be against us. The mountains are full of the chariots of God. And we call upon you to lead the way, through every foe, upward to sweeter manners and purer laws; to less

of party and more of state; to a fuller liberty and a grander faith; upward from the mists and miasma of the steaming valleys and swampy lowlands to the serener heights and the more radiant sunlight; to the fairer day of a redeemed humanity and a reigning God."

Next came a welcome from the Federation of Free Churches, spoken by its President, the Rev. F. W. Bourne. He referred to the noble motto, "For Christ and the Church," and expressed a doubt as to whether in the past the stereotyped forms, low ideals, worldly spirit, and internecine strife which had too often disfigured the Church had not repelled many, but declared his joy in the progress of the Endeavour movement as one of the factors which are working, in the providence of God, for the true unity of the Church of Christ—the Church He loved, and for which He gave Himself, shedding His most precious blood to redeem it. In closing, he said—

"I am sure we shall work with increasing interest for these young Christian Endeavourers, and endeavour to render their further services to the Church of Jesus Christ as successful as possible. We especially wish success to the meetings which are about to be held in this city, and we hope in all these meetings we shall realise the glorious fact that there is one eternal love and joy and glory. May the eyes of every one present be permitted to behold that glory, and may all our hearts share in that joy."

The event of the evening was Dr. Clark's response to the addresses of welcome. In the absence of a belated Canadian representative, he was to respond for Canada as well as the United States, and he had a greeting enthusiastic enough to satisfy both countries, for the immense audience rose *en masse*, and signalled its love and gratitude by prolonged cheering, and the waving of handkerchiefs innumerable. Dr. Clark began his address with some evident signs of natural emotion—

"DEAR FELLOW-ENDEAVOURERS,—I think I can claim one distinction this evening, and only one, and that is that I have come farther to attend this Convention than any other delegate. I have journeyed at *least* 20,000 miles to get here.

"It gives me exceeding joy to have the privilege

and high honour of responding to this affectionate and comprehensive welcome. I feel somewhat overwhelmed with the task before me, for I believe I am not only to represent the States of America, but I am told that I am expected to represent to-night the Dominion of Canada, because the eloquent and witty Irishman who was to have attended (the Rev. W. Patterson) has been detained owing to the unfortunate fire which destroyed the *Saale*.

"Yet this is not so inappropriate as it might be, for I, like most here, was born under the Union Jack, and first saw the light in the Dominion of Canada. Therefore I may fairly speak for both countries this evening. There is only one flag I love more than the Union Jack, and that is the Stars and Stripes. I was born under the Union Jack, but I can claim to be a pretty good American, for I went over to the new land about two hundred and fifty years ago, when my first ancestor went over, soon after the *Mayflower*. My first ancestor in America I mean—I suppose I had some ancestors in Britain!

"I cannot say that I am entirely surprised by the kindly welcome I have received. I know what a British welcome is, and I can say that there is nothing more hearty or cordial in this wide world than a genuine British welcome.

"But I am not entirely satisfied with the task which has fallen to me. I want to give you greetings from other lands as well as Canada and the United States of America—from Japan and China, Manchuria and Corea. Only yesterday I received this greeting from Foo Chow. It is dated April 1900, and signed by several missionaries and several Celestials. It runs as follows:—'From the National Convention of Christian Endeavour for all China, to the International Christian Endeavour Convention in London. May your Convention increase the spirit of love and Christian unity in all parts of the world.'

This message sounded strangely in the ears of those who had just been reading in the newspapers dark rumours, which seemed almost certainties, of wholesale massacres in Peking, and it was received with intense interest. There was an outburst of applause when Dr. Clark went on to say that the Church Missionary Society in Southern China has taken a warm interest in the Christian Endeavour, and that many of the local Endeavour Societies there are in the missions of the Church of England. He gave some interest-

ing particulars of the recent journeyings of which his bronzed face reminded his audience, and some of these were decidedly amusing. For instance, when speaking in Japan, where the interpreters are supposed to be the best in the world, Mrs. Clark remarked: "We are like two carrier pigeons flying round the world and alighting here and there;" which was interpreted thus with the utmost seriousness and sobriety: "She says they are like an old cock and an old hen flying round the world, and alighting here and there in different countries."

"And," said Dr. Clark, "the strangest thing of all was that nobody laughed!" His London audience promptly and amply made up for that omission, though it soon became grave again as Dr. Clark referred to his glimpse of the city of Peking, which he left only a few days before it was besieged, and of which all Europe was then thinking with terrible anxiety. It was a relief to his hearers when he called upon Dr. Clifford, who was on the platform, to lead in prayer that even the troubles and perils then existing might be used for the advancement of Christ's kingdom.

In closing, Dr. Clark gave an effective illustration of the progress and aim of the Christian Endeavour movement—

"Some fifty years ago, or more, the first suspension bridge across the Niagara River was built. It was only after many trials and great difficulty that the first cable could be landed from the American shore to the Canadian shore. This idea was hit upon: that a boy might fly a kite, so as to carry the first string across the river. He tried for a long time. One kite was washed away, another was torn on the rocks. At last, one day when the wind had subsided, the kite came down on the other shore, and first a string, then a cord, then a rope, and then a cable, was drawn across, until little by little the whole bridge had been built.

"It was a blessed moment which carried a new cord across the Atlantic to bind the hearts of the people on both its shores—the Young People's Society of Christian Endeavour, which twenty years ago had the honour of flying a kite in the service of God. It joined this country to the sister country, it unites continent and continent. The bridge will be built more and more securely, and there will be a larger fellowship, freer intercourse, and greater love

between the young people of the globe because of Christian Endeavour and because of London 1900."

Representatives from different parts of the world followed with interesting addresses, some of them grappling heroically with the difficulties of the English language. Pastor F. Blecher, a devoted German Endeavourer, said—

"I bring you the heartiest greetings and blessings from the Christian Endeavour Societies in Germany, and I give this with all my heart for your welcome, and pray that God himself will greet you. My heart is impressed with the importance of this moment, which we have looked forward to from month to month and day to day.

"Five years ago in Germany there was no Christian Endeavour Society, and now there are one hundred and sixty-five societies, having five thousand members among five denominations.

"I praise God for Christian Endeavour, and that I have had the privilege of seeing the beginning of the development of this cause."

A dark, vivacious Spaniard now came forward with a portly and genial American missionary, and the chairman announced that they would stand side by side, to show how the love of God has obliterated the memory of past hostilities.

The Rev. Carlos Aranjó said—

"Beloved brethren, it is impossible for me to express my thankfulness at this moment.

"I esteem it my extreme privilege to be allowed to represent my own nation in this great meeting.

"In Spain the movement of Christian Endeavour is now beginning, and I regret that I am unable to say great things of its progress. One of our Spanish mottoes is, 'All beginnings are painful,' but we have faith in God.

"Will you make it a special subject of prayer that the coming National Convention in Spain, our *first* Convention, may be a complete success for the advancement of our work, or, better, for the glory of God and the salvation of souls?"

Mr. Gulick, an American missionary to Spain, said that Pastor Aranjó was better known as Don Carlos, and he remarked—

"I have heard it said respecting the prophecy that the wolf and the lamb shall lie down together, that it will be fulfilled when the lamb lies down inside of the wolf. That is not true. They

not only lie down together, but they stand side by side—for Christ and for His Church."

The Rev. Charles Lancaster should have responded for Australasia, but unfortunately he had gone to the wrong meeting, so the Rev. Theophilus Parr of New South Wales took his place, and spoke on behalf of thousands of our kindred under the Southern Cross. He said his people in New South Wales had commissioned him to state that while they had sent over soldiers to fight side by side with the soldiers of the Mother Country, proving once more that "blood is thicker than water," they had given special Christian attention to the brave lads in khaki, remembering them in many prayers.

After the Convention hymn, written and composed by the Rev. John Pollock, the Christian Endeavour laureate, had been heartily sung, Mrs. Brockway responded for India—

"DEAR FELLOW-ENDEAVOURERS,—It is such a joy to forget the awfulness of speaking in the Albert Hall in the thought that we are all children of the great Father met to talk over the same business. I bring you hearty greetings from India because the Christian Endeavour movement is proving a great blessing in that land. If any of you come over you will find plenty of Christian Endeavour Societies to welcome you. One of the most encouraging parts of this work is the education of the Hindu children, in whose homes the name of Christ is unknown. Amongst those children the Christian Endeavour movement has taken great hold, and although they are nominally Hindus they are at heart followers of Jesus Christ. They conduct their own meetings entirely, they have a roll-call, and make collections at every one of their meetings, sending help to the Indian Famine Fund, and any case that appeals to their hearts; and, Endeavourers, I would ask you not to miss this opportunity. Numbers of India's children are waiting to be won for Jesus Christ; will you help to win them?"

The Rev. Cecil Ridell of Paris brought best wishes and greetings from Christian Endeavourers in France—

"Christian Endeavour in France is alive, its members are not yet hundreds of thousands, but few; still, it is in and through little things that the

Lord does great things, and so France expects great things from Christian Endeavour. 'Not by might nor by power, but by My Spirit, saith the Lord.'

The last response was given by a pastor from Geneva, who made, perhaps, the most racy and telling speech of all. He said—

"Only two minutes, my dear friends, Switzerland is too small a country to ask three minutes, but I know you English and American people like our country very much, and you go to admire our mountains and lakes. But we Christian Swiss love English people. We love English Christians because they show us the good way, the way we have to go. They say 'Go' and we go. We are not very rich, so I come here not to bring you something, but to receive very much. I go back to Switzerland to tell the Swiss what the Lord is doing through English and American youth. God bless you!"

Then song and prayer closed a most memorable meeting.

THE WELCOME MEETING AT THE ALEXANDRA PALACE.

In some respects the meeting held simultaneously at the Alexandra Palace was almost more interesting. All day long delegates had been pouring into the Palace, and the official record showed that over 18,000 people passed the turnstiles. Most of them found their way into the great Central Hall, which was beautifully decorated with flags of all nations, and Christian Endeavour mottoes in the Convention colours. Many kept their places for hours in order to have a good seat for the evening meeting. Their waiting time



STABLING HER STEED.

was pleasantly beguiled by an organ recital given during the afternoon by Mr. A. J. Hawkins of the

City Temple, and later on by a musical service conducted by Mr. A. Newton. Thousands more pressed in as the hour of the Welcome Meeting drew near, some of them carrying bags and other luggage, until the vast hall was packed, and eight hundred or a thousand were standing, many where they could only get an occasional glimpse of the proceedings. The hall was never intended for an auditorium, and though the strain upon the speakers was immense, a considerable part of the audience were unable to hear all that was said. Yet, standing or sitting, they remained for hour after hour with eager young faces strained toward the platform in intensely responsive attention, and many must have felt what Mrs. Clark said: "It doesn't matter much about *hearing* in such a meeting as this; it is inspiration enough to be in it, and see it, and feel it." Everybody felt it was good to be there when a voice of song was uplifted in the opening hymn, and one of the highest moments of an unforgettable meeting was experienced when the venerable Dr. Newman Hall led the great gathering in prayer—first in solemn words of sacred writ, and then in the sweetly simple petitions of the Lord's Prayer, repeated with reverent earnestness by ten thousand young voices.

The Rev. J. D. Lamont, Chairman of the British National Council, took the chair, and courageously addressed himself to the terrific task of speaking to such a meeting as few of those present had ever seen before. His address was as follows:—

"I feel it to be a great honour and privilege to voice a most hearty welcome to all Endeavourers from all lands. I shall not attempt any enumeration of the countries that are represented in this vast audience, but as Chairman of the National Council I most cordially welcome all. We are right glad to see you, and greet you with a 'Cead Mille Failthe.' We trust your visit may be most enjoyable to you, and we have no doubt but that you will leave behind you precious memories and influences that will tell powerfully upon the Christian life of these kingdoms. As a Christian Endeavourer I need hardly say that I am not a pessimist. I do not belong to that class, one of whom was recently described in a Welsh paper in these words: 'He appears to be one of

those fault-finding creatures who make a mountain out of a molehill, whose mission in life is destructive rather than constructive.' For a long time we have felt that the letters 'C.E.' should indicate to all and sundry that croakers are excluded. I do not forget that 'he is no saviour of his race who can only curse it.' If some men's power to redeem bore any fair proportion to their power to condemn we should shortly see an emancipated world.

"But the most hopeful amongst us must admit that there is a terrible disproportion between machinery and results. I bring no railing accusation against men or methods. I am not going to discuss these further than to say that the man is to be pitied who is satisfied. The Church to-day needs just such help as the Christian Endeavour can give. The dew of her youth can only be preserved by constant accessions of young people; but if the leaders in the Church are only responsive to their high calling they will find that young people in ever-increasing numbers will be ready to come forward at the call of Christ and heartily enter into His service.

"There are two or three things which can be furnished by Endeavourers which the Church of to-day greatly lacks. The first of these is enterprise. Too many churches have none. In this matter of enterprise the world shames the Church. Business men are ever ready to employ new machinery and new methods. Should there not be a similar spirit in the Church of Christ in adapting herself to the obvious conditions of the time?

"Christian Endeavour can also contribute a much-needed enthusiasm. Emerson says that 'every great and commanding movement in the annals of the world is the result of some enthusiasm.' Enthusiasm is not to be confounded with mere excitement. That which the Church needs, and our Christian Endeavourers can furnish, is the intelligent zeal possessed by one who loves Christ with all his heart and delights to do His will. I know that much that goes by the name of enthusiasm is little worth. It is easily exhausted, it soon burns itself out. The Church needs an enthusiasm broad in its outlook, fertile in its methods, and determined in its efforts. We shall achieve more when religion is as much to us as markets are to the men of the world. An increase of the Church's stock of enthusiasm would soon result in an increase of her usefulness.

"Then, again, the Christian Endeavourers can contribute to the Church a cheery optimism which is too often absent in the spirit and methods of Christians. Young people are gloriously optimistic, and some-

times exhibit a 'cocksureness' about men and things which is simply delightful. Let not the seniors be too anxious to suppress them. The 'big brotherliness' of Eliab would have wiped out the zeal and enthusiasm of the smaller but more daring junior David.

"How may the Church utilise these splendid forces which are latent in the young people? What a field there is for them in the cultivation of the social life of the Church! Mr. Sheldon declaimed the other day, in language none too strong, against certain gentlemen in America who formed a syndicate to get up a 'corner in ice.' We have had to my knowledge for more than twenty years 'ice corners' in many of our churches.

"But chiefly we want the young people to help the Church in great aggressive movements. What problems are to be solved in our great cities? A great city has been called a great poem, but a great city is also a great peril; and in just such work as this, so difficult and so urgent, the young people can render inestimable help. And are there not forlorn hopes to be led and fortresses to be taken in the great war against evil? And how can this be done without the daring and courage that the young people possess?

"In the great simultaneous missions that are to be held by the Free Churches at the dawn of the new century there ought to be found a large place for Christian Endeavourers."

In closing, the speaker said that there are immeasurable possibilities of good before the churches that are prepared to the utmost to use their young people, possessed as these are of the elements that brave difficulties and master antagonisms, and who prosecute their work for Christ and the Church without discouragement and without dismay.

After this vigorous pronouncement, which had been punctuated with applause, the Rev. W. Knight Chaplin, Hon. Secretary of the Convention Committee, said—

"I cannot hope to give adequate expression to the emotions which possess me as we at last reach the moment when I am to speak to you the welcome of London to this Convention, the goal of the hopes and labours of long weeks and months, and even years.

"The idea of a World's Convention was first suggested to me in 1893, when I read a sentence

in the Address of Welcome delivered at the American Christian Endeavour Convention. 'Some day,' the speaker said, 'some silver-tongued ambassador will come to our shores and invite us to hold an International Convention in London, and we shall go.' Well, I make no claim to being a silver-tongued ambassador, whatever that may be, but I thought the idea was a good one, and so incorporated it in an article which I contributed to *Christian Endeavour* in 1893. The article was entitled 'Eighteen Hundred and Ninety-Four,' and though we had only 1004 societies then, as a result of five years of Christian Endeavour advocacy and work, I ventured to suggest, and even to urge our Endeavourers, that during 1894 we should make the number of our societies in this country correspond with the number of the year, and so turn the 1004 societies into 1894, and then, that we should look toward the end of the century and resolve to invite the assembling of a World's Convention in London in 1900, and welcome it with 10,000 British societies.

"The first part of my dream was more than realised, for during 1895 the number of our societies increased from 1004 to 2112. The second part of my dream is realised to-day, and though we cannot welcome you with quite 10,000 societies, I am able to speak this welcome on behalf of 7000 Christian Endeavour Societies, and a quarter of a million Endeavourers.

"It is a magnificent gathering, truly cosmopolitan in its character, to which we extend our heartfelt welcome to-day.

"We welcome you from India, where disease and famine are just now so appalling, and mingled with our welcome is sincere sympathy. We welcome some from China, that vast and mysterious land toward which our eyes and hearts are turned to-day with such anxiety and dread. We welcome our Colonial brothers and sisters, Christian Endeavourers from far-off Australia, and some even from that land of tumult, South Africa, to which may God speedily send peace and concord. We also welcome a multitude of brethren from the United States, the birthplace of Christian Endeavour, and our own dear kinsfolk from Canada.

"There is a story in the annals of Christian Endeavour Conventions which deserves to be handed down. It is the story of an inspiring episode in the proceedings of the Ninth Convention, held at St. Louis in 1890. Owing to some difficulty in procuring an English flag, the Union Jack was at first absent from the decorations. Before the first meeting closed, however the flag was obtained from

the English Consul, and the Union Jack was affectionately intertwined with the Stars and Stripes in front of the platform. Thereupon, with ready eloquence, Professor Andrews stepped forward and said: 'This flag, with the four-and-forty stars and the thirteen stripes, what means this crimson colour? It is the sacred blood of our fathers and brothers. No wonder you love it! What flag is this with the cross of St. Andrew and St. George? What means this crimson colour? It is the sacred blood of your mother. Shall any man forbid the banns? I now call upon our friend Dr. Clark, as a Canadian born, and an American citizen, to pronounce the ceremony complete.'

"What else then could Dr. Clark say, amidst the tumultuous applause of the assembled thousands, than, 'What God has joined together let no man put asunder.' That was a union of flags, and it was splendid; but now, ten years later, the union of flags has become a union of hearts. At this Convention we joyously consummate the union. We thank God for the world-wide brotherhood and fellowship which characterises this World's Convention. With convincing eloquence it bears witness to the great fact that Christian Endeavour is adapted to the requirements of all sorts and conditions of Christians. It is as much at home in the Arctic regions as in the Torrid Zone—neither burned by the heat nor frozen by the cold. It has found a home and a welcome among highly civilised nations, and among the simplest and rudest tribes. Reserved Englishmen, cautious Scotchmen, impulsive Irishmen, fiery Welshmen, voluble Frenchmen, dignified Spaniards, artistic Italians, thoughtful Germans, educated Hindoos, cultivated Chinese, and all other sorts and conditions of men are proud to wear its badge and march under its banner.

"Someone has asked me, 'What about the creed of this great multitude of all nations, and kindreds, and peoples, and tongues?' Well, I find there is one resolution which we can all pass with enthusiastic unanimity, one determination to which we all subscribe. It is this—

Ere since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

This verse was instantly caught up and sung with deep fervour and an intensity of feeling that moved many to tears. After this characteristic interlude, the speaker continued—

"We welcome you not least for what you are, for what you represent, and the great principles for which you stand. We thank God for the glorious watchword written on the banners of this Convention: 'The Old Power for the New Age.' Without that power—the divine, supernatural power of Pentecost—it would be impossible for any one of us to live the overcoming life, or to engage effectively in the 'Christ Life' of the coming century. Supernatural Power is supremely necessary, and is freely available for all.

"A certain minister, who may be nameless, attended a prize distribution at one of our public schools not very long ago. A nobleman distributed the prizes, and as he called the roll the minister's attention was attracted by one boy's intense anxiety. When the proceedings were ended, he went to the boy and asked: 'Was not your name on the list?'

"'No, but it don't matter.'

"'Did you expect a prize?'

"'Yes, but it don't matter.'

"'Have you been working hard to win a prize?'

"'Yes, but it don't matter; and then the little fellow's attempted stoicism broke down, and he burst into uncontrollable sobs, while the tears chased each other down his cheeks. It *did* matter, and when any man or woman fails in Christian work, or fails to live a Christian life, it matters; matters to the man, matters to the Church, matters to the world, matters to God. But there is no need for failure, for God has placed at the back of every one of us a vast, inexhaustible reservoir of Divine Power—the Old Power for the New Age; and over the reservoir Christ has written, 'Ye shall receive Power, after that the Holy Ghost is come upon you.'

"We welcome you because one of the great planks in your platform is Christian Citizenship. In this London of ours we have beautiful palaces and mansions, and homes by tens of thousands where hope and love abide; but, alas! we have also an East End in every quarter—over-crowded slums that are indescribable. In these slums there is no room for the sweetness and purity that make the true home. In some quarters of London it is common for six, eight, or ten people to sleep in one narrow room, which is used as a workshop by day; and it is even becoming usual to let beds on the eight hours' system to three different sets of sleepers in each twenty-four hours; while one whole fifth of the population of London never know the luxury of being alone. You are determined to remedy all this. It is a great task, but you believe, with Faber,

that difficulties are the stones out of which God's houses are built.

"Again we welcome you because you are buckling on the armour for the defence of our Protestant faith. You, strong, sturdy sons of the Puritans; children of the Pilgrim Fathers—yes, and of the Pilgrim Mothers, too—you are in no danger of being fascinated and permanently led astray by the positions and processions, the vestments and incense (or shall we call it nonsense?), the man-made millinery, or any other of the paraphernalia of 'Aaron's wardrobe,' as our fellow-Endeavourer, John Milton, scornfully dubbed the trappings of Ritualism in his day. You will fight manfully for the great truths of the Reformation; you will submit to no re-imposition of the yoke from which the blood of a great army of martyrs has set us free.

Shall a cruel superstition
Undermine the Reformation
And debase this mighty nation—
Rob it of its strength?
Shall the candle lit by Penry,
Cranmer, Latimer, and Ridley,
In our land with glimmer faintly,
And go out at length?
Heir of all the ages,
Britain now engages
To defend the truth of God,
And thus high warfare wages.
Not to man we make confession,
It is God forgives transgression,
Not the Mass, but Christ's great Passion
Is our hope and boast.

"We welcome you, moreover, because we recognise that you are on the winning side. You are going to win. In the lexicon of the Christian Church there is no such word as 'impossible,' and to you, an army of young men and women, consecrated to Christ, and endued with power from on high, all things are possible—even the evangelisation of the world in the early years of the coming century.

"Pentecostal light will show you what to do, and Pentecostal power will enable you to do it. Welcome!"

This was followed by another welcome, from the National Federation of the Free Churches, eloquently expressed by the Rev. J. Monro Gibson, D.D. He said—

"I count it a great privilege to join in the chorus of welcome to our beloved friends from all over the world. I give it in the name of the Evangelical Churches of England and Wales, now happily united

in the National Council, which, as past President and Secretary now, I have the honour to represent.

"Your movement has covered two decades of the closing century, ours has grown within the limits of one, so that we are the young people you see, not you—you are nearly twenty years old, and we are considerably less than ten. We are thus only in our boyhood yet; and in the marvellous development of our movement in so short a time we have evidence of the same kind which you have had that it is the Spirit of God who has been leading us by paths which we knew not to results far beyond our most sanguine expectations.

"You have led the way with the young people of the churches, we have followed with the churches themselves, and our hope is that the new century will not be far advanced before this union of Evangelical Churches which has been so happily achieved in this country may be realised throughout the whole of Evangelical Christendom; and perhaps before we are as old as the Christian Endeavour is now, we too may have a great Convention like yours, which will also be an Ecumenical Council, representing the catholic Church throughout all the world.

"We rejoice in your motto 'For Christ and the Church,' and in the care you have shown not to take the place of the divine institution but rather to minister to it in many ways of helpful service, for which we are devoutly thankful. We rejoice also that you as well as we believe thoroughly in the *esprit de corps* which expresses itself in loyalty to the churches to which we severally belong, while we have at the same time that spirit of the Army, that truly catholic spirit which looks beyond the particular church to the great catholic or universal Church, embracing in its wide extended arms all of every name and clime who love and trust and follow the Lord Jesus Christ.

"We heartily congratulate you also on the motto of this Convention: 'The Old Power for the New Age.' It is our motto too; and in the spirit of it we are now organising a great evangelistic campaign to begin in London in January throughout the length and breadth of it, and to extend throughout England and Wales in February. It is by far the most gigantic undertaking of the kind which has ever been attempted; and while we realise that it is 'not by might nor by power but by the Spirit of the Lord' that we can hope for success, we feel the necessity of rallying all our forces and enlisting the sympathy and support and prayers of every earnest soul, especially among those who can bring to our

aid the activity and energy and hopefulness of youth.

"I therefore take the opportunity of commending it to you, and asking you very earnestly to keep it in memory in your weekly gatherings for prayer, and to make preparations for giving us all the help you can.

"There has been throughout the nineteenth century a most marvellous development in the regions of matter and of mind; and what is mainly wanted in the twentieth century is a corresponding development in the higher region of the Spirit; shall we not then bend all our energies to the attainment of this most desirable end? It is in the hope of its tending towards the attainment of this result that I urge you to join in our great endeavour, the endeavour to carry into practical and powerful effect your own motto, 'The Old Power for the New Age.'

"May God bless you abundantly during your stay with us, and give you more and ever more joy and power in His service in the great years which are before you."

The "Chautauqua lilies" blossomed when Mr. Baer stepped forward, and then there was a great storm of applause. He evoked laughter, too, when he regretted that the "Christian Endeavour lion," Dr. Clark, could not be in two places at once, and so "a Baer" had to represent the United Society at the Palace meeting. There were more cheers when he promised them the privilege of hearing "Dr. Clark's better seventeighths." His audience, however, were well content to hear Mr. Baer ring out America's heart's response to the welcome given to the World's Convention, although America's delegates had not all arrived. He spoke with sympathetic sorrow of the New York fire, and the bitter disappointment caused to the delegates who were to have travelled in the doomed vessels. Still, he said, they had all felt that their sorrow was as nothing compared with the grief of those who had been so painfully bereaved by the catastrophe. Irrepressible cheers almost drowned his passionate plea for friendship between Britain and America, and there was an even more enthusiastic response when he referred to Gladstone.

All previous welcomes, however, were cold compared with that given to Mrs. Clark. As if moved by one common instinct, the audience



THE WELCOME MEETING AT ALEXANDRA PALACE.

rose and cheered and waved until people who remembered how many delegates had just arrived from long journeys, and must be weary with travel, wondered if there was any limit to the energy of Endeavourers. She told a bright little story of a small boy who when asked to name some of the most important things that were not here a hundred years ago, promptly replied, "Us." She thought that might be applied to Junior Endeavour, and accepted the welcome the meeting had given her as intended not for herself only, but for Junior Endeavour; and then she gave a series of bright travel stories about Junior work in Japan, Corea, China, and other places she had recently visited in her adventurous Christian Endeavour journey.

After a song from Miss Sydney Bushnell of Australia, a brilliant young Endeavourer, Sister Lizzie of Western Australia brought the meeting a greeting from the great Australasian Union, and then Madame Antoinette Sterling rendered, in her own inimitable fashion, so that it became a sermon as well as a song, "The Lord is my Shepherd," and gave, in reply to an insistent encore, a quaint little child-song.

The next speaker was the Rev. Canon Richardson, M.A., of London, Ontario. He said—

"It is with no ordinary feelings of embarrassment that I undertake the duty of responding at this great gathering, this world-wide representative assembly, for the Christ-loving Christian Endeavourers of Canada. We are here in London, the centre of the Christian world. Jerusalem was the first centre; Antioch, of Syria, the second; London is the third, and God grant it may prove worthy of its exalted position to the end of the age. I am not surprised at the most cordial and hearty reception given us at this time. And if it has ever been England's wont to welcome and appeal to Canada, it has always been Canada's happiest honour to respond promptly. Again and again has she responded to British appeals for relief to the distressed, whether here at home, or in far-off oppressed Armenia, or famine-stricken India. Again and again has she responded to the call of Britain for missionary support and living missionaries in the benighted places of the Empire and

parts beyond. And last year, when the bugle sounded the call to war in South Africa to fight the battles for Queen and nation, none with more eager loyalty responded with their lives, and none fought more loyally and victoriously than Canadians. We in Canada rejoice to know of the rapid advances of the Young People's Society of Christian Endeavour in Britain. I noticed a greater increase in one year than in all the previous years' growth put together. In all this we have evidence that what is good in Christian Endeavour for the New World is good for the Old, what is good for the Colonies is good for Great Britain and Ireland; what is good for Nonconformity is good for the Established Church. I just regret that the National Church has not more generally adopted the Christian Endeavour Society. In Canada it is to be found in all our dioceses, and in some it is really strong. In London, Ontario, the See City of the Diocese of Huron, six out of seven parishes have good societies. There are reasons why Christian Endeavour adapts itself to our Church and her institutions, and I hope that one result of this great Convention will be a fresh impulse to the Endeavour movement in the Church I love with warmest affection. In the name of Canada I again thank you for the very hearty and cordial welcome you have rendered us."

After this came a series of specially interesting greetings. The Rev. Merle D'Aubigné, son of the historian of the Reformation, responded for France with the vivacity and sparkle of the typical French orator; Miss Catherine Barbour, an American missionary, answered for Spain, which had sent a dozen delegates to the Convention, and Pastor Paul Fellinghaus replied for Germany. Last of all a dark-skinned, handsome young Hindu, Mr. Ezekiel Cotelingam of Madras, stood forward, still wearing his turban, to speak for India in perfect and eloquent English.

Toward the end of the meeting the choir led the assembly in singing the new Convention song, "The hosts are assembling." It would have been more correct to sing that they were dispersing, for already some were hurrying to catch the trains that were to bear them Londonwards, but the song was given with great effect. Then the Mizpah benediction was beautifully rendered, and the day of preparation for the Sabbath was over.

CHAPTER IV.

Convention Sunday.

Services in London—The Encampment Services.



ONVENTION SUNDAY" was remarkable in several ways. London is not easily impressed, but even London found it impossible to ignore the influx of young and vigorous Christian life that

brightened its streets, and gladdened its homes, and thronged its churches. Careful observers looked with interest for wearers of the Convention badge, and noted that they were seldom found travelling in public vehicles; that many of them were eager for work in the Sunday school or the mission hall, and glad to take part in open-air meetings; that many others carried tracts; and that the vast majority of them were earnest, reverent, purposeful; manifesting the Sabbath spirit by their very looks, as well as by their demeanour and their conduct.

It was, moreover, a magnificent demonstration of the inter-denominational unity which is characteristic of Christian Endeavour. The Pulpit Supply Committee achieved a record in its own particular department by providing supplies and exchanges in more than two hundred of the pulpits of Greater London, and for a total of nearly one thousand services, at many of which the topic of the Convention was the subject for the day.

It is manifestly impossible to give even the briefest report of all these, but mention may be made of two or three. At Christ Church, Westminster, the Rev. F. B. Meyer, B.A., President of the British Union, took for his text Ezek. xlvii. 3-5, and showed the source from which

the Holy Ghost proceeds, the inner experience of the believer who receives the Holy Ghost, and finds His power increasingly manifested in heart and life, and then how the Holy Ghost in the believer cleanses and energises, as the river of the prophet's vision changed the marshes into gardens, and made even the Dead Sea become fair and beautiful. In closing, he said—

"Endeavourers, that seems to me some picture of your work in the world. At this time, when we are on the threshold of a new century, from the throne of God let the old streams begin to trickle through the new channels. It began in the first one or two years as a rivulet, a few years after it became a stream, and as we measured the stream it became a river, and the river has become almost a sea; and we cannot cross it—we can hardly see from one bank to another—like the Amazon or Mississippi. The Holy Ghost is passing through these young natures with Pentecostal power, and I believe that those who live in the next century, if we do not see it in this, shall behold seas of death which have become oceans of life, shall see darkness become morning, and sin swept away by the incursion of these tides of hope and salvation!"

The Rev. J. D. Lamont, Mr. Meyer's successor in the presidency of the British National Union, preached at Wesley's Chapel, City Road, on the story of the miracle of the loaves and fishes, and especially the words of the disciples, "Send the multitudes away," with the answer of Jesus, "Give ye them to eat." He contrasted the inadequate human suggestion with the divine answer and remedy, and showed how the word "compassion" sums up the teaching of Christ.

At the dawning of a new century this is the truth that must be emphasised, and which was being taken up by the great World's Christian Endeavour Convention as the foundation of all Christian teaching. Each must give of his own gifts in the service of the hungry and the needy. Jesus does not ask us to multiply our gifts and talents—He will do that Himself—but to use the powers He has given us, and to devote them to Him.

At Westbourne Park Chapel (Dr. Clifford's) enormous congregations assembled to hear Mr. Sheldon and Dr. F. E. Clark.

The congregations were so large that the lecture hall was requisitioned for an overflow congregation, and even then hundreds were turned away. Those who gained admittance heard two striking sermons.

The Rev. C. M. Sheldon preached from the words, "I shall be satisfied, when I awake, with Thy likeness" (Ps. xvii. 15). He said that this satisfaction was an awaking to the eternal Presence of the Divine Being, observing not humanity alone, not the world alone, but the reality of that Presence and its manifestations. He poured scorn on pessimism, and rejoiced that Christian Endeavourers were never pessimists. One of the beautiful things about the movement is its optimism, the special gift of the young. He drove home some practical questions.

"What would happen to you if you should die right now? How can you be at peace, facing that great uncertainty of life which we all face, unless you have made your peace with God? I beg of you in Christ's name to be reconciled to God.

"Another source of satisfaction in daily life is to be at peace with our brother men. The two go together. Christ never made the mistake that some men are making to-day, who simply say that all you have to do is to have right relations with God. We must put the two together. We cannot love God supremely unless we love man supremely. The whole commandment is 'Love God with all thy heart, mind, and spirit, and thy neighbour as thyself.' How can you wake up in the morning satisfied if you are conscious that you are doing harm and injustice to human beings in the social industries of life? There are men and women here who have

influence and power. What are *you* going to do? What will you do to make wrong right, to make it impossible for the next generation to see such sights as I have seen in your East End public-houses?"

In the evening Dr. Clark preached an earnest and powerful sermon on the possibilities of energetic endeavour in the cause of Christ. His text was, "The Lord is able to give thee much more than this," and his review of the marvels that have been revealed in the world of science and in the world of missions during the wonderful century just closing prefaced and illustrated an appeal for consecrated lives through which God may work greater things than the world has yet seen, even in the most glorious revivals that the Church has known.

"The mighty men of bygone days had no power which you may not have, fellow-Christians; they were able because God was able. They showed the world what God can do, and you, if you will, may do the same thing.

"Would you be men and women of power, would you show what God can do for the world? Will you show how God is able? Oh, then I pray you, young men and women, adopt as your motto Carey's motto, and never, never, never say No to God!

In hundreds of other churches, besides those in which delegates were preaching and speaking, reference was made to the Convention, and prayer offered for its success. A feature of the day was the number of bright little services conducted in the afternoon by visiting Endeavourers among the children of the Sunday schools. The most interesting of these was a Junior Rally at Regent's Park Chapel, conducted by Mrs. Clark, who has probably had a wider and more varied experience of Junior work than any other Endeavourer. The day closed with Quiet Hour Meetings, in many cases conducted by visiting Endeavourers. It was a day of holy influences, and it was not strange that great mercies crowned it, for during weeks and months of preparation confident prayer had been made for the services of the Convention Sabbath, and when the Sabbath dawn rolled round the earth the windows of praying souls in every land were

opened toward "London 1900," while believing hearts pleaded for the blessing of the Lord to rest on speakers and hearers.



ADDRESSING THE JUNIORS.

Perhaps the most delightful of all its gracious experiences were those shared by the Endeavourers who kept their Feast of Tabernacles in "the white city" spread upon the grassy slopes of Muswell Hill. In the early hours of Sunday, Alexandra Park was at its loveliest, and some of the campers rose in the small hours to keep "the morning watch" in the stillness of the dawn, while mists yet brooded over London.

Before seven o'clock hundreds were waiting in Tent Endeavour, and crowds of delegates who were staying near the Palace came in to the first meeting of the day, a prayer-meeting led by the Rev. W. Knight Chaplin. The story of the first Pentecost seemed full of new meaning and rich with present messages as the delegates read it together, and for more than an hour a stream of song and supplication flowed on, swelling now and then to rapturous fervour. The camp breakfast gave opportunity for delightful social intercourse, and the meal was taken with gladness and singleness of heart, so that it seemed like a sacrament. Then Tent Mizpah filled again for a Quiet Hour Meeting, led by Miss M. Jennie Street. A feature of this service was the intercession made for the Convention, for its influence on London, for the services of the day, for all Convention-goers that they might adorn the doctrine in all things, for all Endeavourers unable to attend the Convention, and for all foreign missionaries, especially those in China. These and other petitions were suggested by Endeavourers, and then the whole meeting united in silent prayer, "taking" from God in simple faith the blessings sought, and giving Him thanks for them.

At eleven o'clock the Tent, which had already become a hallowed place, was filled for the

Encampment Service, conducted by the Rev. Theophilus Parr, M.A., of New South Wales. His sermon was such a practical homily as—one of the London newspapers said—Hugh Latimer might have delivered at St. Paul's Cross.

MR. PARR'S SERMON.

"BE STRONG."

Deut. xxxi. 6, 7, 23; Joshua i. 6, 7, 9, 18; Haggai ii. 4; Zech. viii. 9, 13; Acts i. 8; Eph. vi. 10.

There is no foolish tautology in the Bible. The repetition of this phrase has a significance to which we shall do well to take heed. Observe the places where the repetitions of this phrase occur and you see that they group themselves at three epochs in the history of God's people, namely, the conquest of Canaan, the return from the Exile, and the establishment of the Christian Church.

A NEW EPOCH.

It is this fact that makes the exhortation of special fitness for the present occasion. We are on the eve of the twentieth century, a century which you young Christian Endeavourers may specially call your own. To some of us the greater part of life is behind. But life is before you in all its possibilities of usefulness and blessing; yours is the grand inheritance. We venture to say that the twentieth century marks an epoch in the history of the Church and the world.

In the world the nations have been brought more closely together. The advent of steam and electricity in railways, steamships, and telegraphs has wrought wonders in this century. Then the development of the power of the Press has brought the thought of the world together.

With this there has been the remarkable growth of the sentiment of humanity. We say this notwithstanding the painful fact of war now being waged, for never has the misery of war been so vividly realised by the community as in this one. In our social life the better treatment of the sick, the weak, and the poor indicates the progress in the minds of men of the principles of Christ.

Inside the Church the signs are clearer still. By the Church we mean the great company of followers



REV. THEO. PARR,
M.A.

of Christ, in every denomination and of every nation, who are in living union with their living Lord. These are coming together and manifesting the real unity of their common life in Him. To change the metaphor, the great army of the Church of God at the bidding of the Commander-in-Chief is being mobilised. The units are brought together, the regiments are wheeling into line, and the vast army has been brought into readiness for action.

As surely as the providence of God prepared the way for the people of Israel to take possession of Canaan, as surely as the hand of God prepared the way for the re-possession of Palestine by the Jews returning from the Exile, as surely as the world was prepared for the advent of Christianity, and the Church of God was fitted by the baptism of Pentecost to take possession of the world for Christ, so surely this nineteenth century has been one of preparation, and the call of God comes to the Church to set up the Kingdom of God amongst men. For this the exhortation is given with renewed force—"Be strong in the Lord."

Not the least of the signs is that there is a clearer perception amongst us of the real work of the Church.

THE CHURCH NOT AN EMIGRATION SOCIETY.

The old idea largely prevailing years ago was that we were a great emigration society, whose mission was to proclaim the glories of the heavenly world, and by the grace of God to prepare men for it.

We do not minimise the value of the hope of heaven. It cheers us along the path of life. It sheds a glory on the struggle and the toil. But our real work is here. The purpose of our Christ is to set up His kingdom on earth, and to rid the world of that evil that makes its misery. Our great thought, therefore, must be, not how quickly we can emigrate to a happier sphere, but to labour and to strive to make the devil emigrate to his own place, and let Christ have His own.

We do not shut our eyes to the greatness of the task before us. It means largely the transformation of the government of the world. How powerful are the vested interests of evil, and how Governments may be influenced by them, is seen continually. When the statesmen at the helm of a great empire like Britain can lend themselves to oppose so small a measure of reform as the protection of young children from part of the temptations of the drink traffic, Christian men may well take heed. We may do a

little by our votes, but our great work is to change the voters of the community. Society must be transformed, which means in the ultimate that human nature is to be transformed. There are giants to be conquered, great walled cities to be taken. Well may He say, "Be strong." From anyone else the command would be a mockery, for our natural strength indeed is small. But He who gives the order gives the power to execute it. He is the Creator, the Regenerator, the Inspirer of the souls of men.

WHERE SCIENCE IS IMPOTENT.

The work is pre-eminently one for spiritual power. Mere intellectual strength by itself is as helpless as physical. Place the mightiest of our men of intellect, the most learned of our men of science, before a poor outcast of the slums, and bid them transform that poor creature into a man and make him what God would have him to be, and they would be as helpless as the cleverest doctor by the side of a corpse. It is a spiritual change that is to be wrought, and this requires spiritual power. The strength, then, by which we are to work is that of spiritual life—life that has its origin in Christ, and that He promises to give to us. The keywords of physical strength in its origin and development are health, diet, exercise, and judgment. So in the spiritual realm the first requirement is health.

PURITY IS POWER.

The athlete knows well that heart disease is fatal to any prospect of strength. So in religion, the heart must be clear of sin. We must commence right here. The first work of the Holy Spirit, whose power is vouchsafed to us by the promise of the Lord, is to renew the soul in holiness. For this there must be on our part a full surrender to Him. Many here can testify with abounding thankfulness that we have some measure of the Spirit, we have realised somewhat of His blessed influence, but we want more, we earnestly desire the fulness of power. That fulness is promised unto us. Let go everything of self and sin, and by faith do ye receive the Holy Ghost. The word "receive" might even be better rendered "take." The Spirit of the mighty Lord is present with us this morning, and the word to us is, *Take ye the Holy Ghost.*

Oh, fill me with Thy fulness, Lord,
Until my very heart o'erflow.

Oh, blessed strength that comes of full surrender

and full endowment of the Spirit of God! The peace of God so possesses the soul that poverty and pain alike fail to disturb it. Sammy Hick, the consecrated blacksmith, coming home from church on a Sunday morning, was urged by his neighbours to work as some of them were doing, and get in his crop of flax to save it from being spoiled by the rain. His answer was, "I have no flax; it is God's flax, and if He likes to wet it He can." Frances Ridley Havergal smiled in her sufferings, saying: "I take my pain, dear Lord, from Thee," and her soul was strong in peace. The drudgery of arduous toil becomes transfigured by the abiding glory of the Lord.

CONSECRATED CULTURE.

The development of strength is on the lines of rightful diet and exercise. But let us never lose sight of the main principle of spiritual power by living union with Christ. "Be strong *in the Lord*." If the channel of life is to grow there must be attention to these simple elements: to feed on the Word of God and to do the work of God. Caramels and sweets may be very nice in their way as an occasional luxury, but the strong man knows that a diet of these would be fatal to his strength. So let us be careful of our spiritual food. A little wholesome fiction or light reading may be useful as a recreation, but if we would grow strong we must have the wholesome diet of the daily study of the Bible and of books that make us think.

What we could desire in our Christian Endeavour Societies is a development of consecrated culture. The world will never be converted by twaddle and inanity, however well-intentioned. We want the highest possible learning and mental power, but all filled with the Spirit of God—all bred in humble dependence upon Him.

BE A SPIRITUAL ATHLETE.

Then, further, be strong *by using your strength*. As the athlete in his training seeks to bring out the strength of all his muscles, and so adopts a variety of exercises, so let us not be content always with the work to which we have been accustomed. Let us attempt unusual things. The phrase "I can't" is often but an excuse that really means "I don't want to try." Paul said to his son in the gospel, "Exercise thyself to godliness," the word exercise being exactly the word we use in athletics, *gymnastize*. In all these things we shall realise the value of true fellowship. In our efforts in the outside world

for the bettering of humanity we may be ready to co-operate with any and all that will work with us. In the Church we have a circle somewhat narrower, but the fellowship is closer. We may become stronger by union with all those who love the Lord Jesus in sincerity and truth.

Again, in an inner circle, still in fellowship with the members of our own society, we may greatly help one another. But there is a fellowship closer still, the fellowship, say, of two kindred souls that enter fully into each other's deepest longings and desires. The memorable example of the friendship of David and Jonathan will be in your mind. It is said of Jonathan with his friend that "he strengthened his hand in God."

THE POWER OF UNITY.

Surely it was in view of such fellowship that Jesus gave the promise "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by My Father which is in heaven." There is power in unity. The closer the unity the greater the spiritual power. What glorious achievements have been wrought by the united earnest prayer of twos and threes! In the early days of our Church, when open-air preaching was not so common as now, two of our missionaries were engaged in evangelistic work in Berkshire, working in separate districts. They met with opposition in every place. They preached the gospel in the streets of the villages and towns, and were pelted and persecuted in every place. One night they met together for consultation; the prospects were dark indeed. At the close of their talk one said, "Let us have a turn of prayer before we go." They went into a field, and there poured out their souls to God. As the night wore on they became desperate in their pleadings, until one rose to his feet in the holy victory of faith, exclaiming, "Brother, Berkshire's taken! Berkshire's taken!" They parted. But from that hour the tide turned in their favour, and success attended their efforts. Oh, for the strength of mighty faith!

CONSECRATED COMMON SENSE.

In the application of this strength let us not forget that we must use wisdom and prudence. We need first of all spiritual power, but we need also consecrated common sense to direct it. As illustrations of this see the work of Mr. Moody, the social work of the Salvation Army, and now, most vividly before us to-day, the great Christian Endeavour

movement, a splendid example of the right use of means to ends.

Let us learn a lesson of the politician who strives to capture the election, or the commercial man who strives to capture business. Our work is to win the election for Christ, to capture the custom of men's hearts and lives for Christ, and for this we need strength of mind and heart. There is no room in the Christian Endeavour movement or in the Church for dudes and dolls (Lord save them !); we want strong men and women : the *mens sana in corpore sano*.

Look up this morning to your King and Lord. He, the Great Captain, is calling us in the advent of this new century to take the world for Him.

In the dark days of Italy's struggle for freedom the patriot leader Garibaldi gathered together a multitude of the people and addressed them : "Men of Italy, I call you to follow me to the fight. It may be to hardships, poverty, rags, wounds, and death ; but it is for Italy, for freedom !" And they responded : "Viva l'Italia !" They did follow him, they did find poverty and hardships, many of them found wounds and death ; but Italy was free !

So our Captain calls us to-day ; not to ease and luxury, but to follow Him. It may be to hardships and to suffering ; yea, to some it may be even to death itself, but it is for liberty ! Liberty for the world ! It is for Christ, for His eternal kingdom. What shall we say ? O Lord, we will follow Thee now—and for ever !

During the day there were many opportunities for helpful intercourse. In the green glades of the Park, in the shelter of the cool white tents, and in the halls and corridors of the Palace, so strangely and pleasantly transformed, and with inspiring mottoes everywhere, delegates met for quiet prayer and Bible study, talked together of their common endeavours, and proved anew the sweetness of the tie that binds Christian hearts in one. They found room also for wayside ministries that were "twice blessed," to those who ministered as well as to those who were ministered unto. In the afternoon there was another meeting with some slight alterations of the programme. Owing to the late arrival of the *Trave*, Mrs. Lathrop and Miss Travis, who were to have spoken at the Young Women's Meeting, could not reach the Palace in time. That meeting was, therefore, amalgamated with the Men's

Meeting, and Miss M. Jennie Street, the appointed leader of the women's meeting, became one of the speakers at a united meeting in Tent Mizpah.

Lord Kinnaird made a sympathetic chairman, and his manly speech was keenly appreciated by the young men in his audience. He based his address on two texts : "If ye can find a man" (Jer. v. 1) and "A man in Christ Jesus" (2 Cor. xii. 2). After expressing the pleasure it gave him to be present on that afternoon, and join in the service with those who were in camp at the Alexandra Palace, or who were living in the district, he said—

"I feel that none who took part in the opening gathering at the Albert Hall last evening could fail to be impressed by its power and significance, and I understand that the meeting at the Alexandra Palace was equally inspiring ; a sign of good things to come. I believe that many will receive an impulse upward at this Convention which will help to form their character on the lines on which I wish to address you this afternoon. It seems as if during the world's history God has been, as it were, engaged in a great search, seeking to find a *true man*, but the ideal man was never found till thousands of years had passed away, and in the fulness of time it was realised in all perfection in the life of our Lord Jesus Christ.

"The Christian Endeavour Society is engaged in a similar quest, seeking to make true men and women. The time has passed away when people could gather in such numbers merely to have a pleasant time or to pass general resolutions. You who are met together here have come fully convinced that there is a real need, and that here you may find inspiration which will enable you to meet it. The world wants true men, and, thank God, many young men have received that power of the Holy Spirit which enables them to live a straightforward and manly life of service and usefulness, and gives them an influence leading to higher and nobler things.

"During the past months Christian workers have received many illustrations of how their lives might be made more useful. Looking at the heroic efforts and brave deeds of our soldiers and sailors who have gone forth at their Queen and country's call to face unknown dangers ; or considering the noble courage of the missionaries, who have taken their lives in their hands to spread the gospel of Christ, we may get an inspiration, how, more earnestly than ever before, to take up Christian work—not as a mere pastime because we have nothing better to

do, but realising that it is to be work, and a life-work.

"In order more fully to attain this ideal it is necessary to experience the threefold consecration of body, soul, and spirit. Many, alas, are ruining their bodies; some by carelessness, some by folly. Young men and young women need to realise that no amount of prayer will atone for the folly of neglecting their bodies, or prevent them having to pay the penalty of breaking the laws of nature, which are the laws of God.

"Then in order to reach the ideal manhood, there must be no neglect of the intellectual side of our being. God is looking for workers, not only fully consecrated but fully determined also that their intellect should be dedicated to Him; and willing, by careful study, to give the best that is in them. The Church needs that her workers should be trained and taught, whether for Sunday school or other work. We must bear in mind that scholars will compare Sunday's lesson with the week-day lesson, and if the lesson and the subject are not as well prepared as would be the case with the secular teacher, the scholar will quickly note it. Earnestness will never make up for incompetency, and the true man must be prepared and studious as well as strong and earnest.

"But, above all, meeting in this great Convention we must remember that there is a spiritual life which has to be cultivated. Years ago it was necessary to plead for greater leisure and more time and opportunity for athletics. This is no longer needful; indeed, there is a danger that young men may be so busy in athletics, that they cannot find time to become Christian workers. Nowadays, too, it is hardly necessary to plead for culture. But I trust that one result of this Convention will be that every worker will go back to his home invigorated and strengthened; and that many who have not yet done so will consecrate their lives to Christ's service in either the home or foreign field. We have a responsibility that our fathers never had, for we have opportunities of which they never dreamed. To-day there is one

subject in all our minds. Probably there is not a country represented at the Convention, not a Church, not a Missionary Society which has not some brother or sister or friend in the great land of China, and all hearts naturally go out to them. Yet I hope we shall not feel antagonism, but when the time comes send out more missionaries with the life-giving gospel of Christ, whose Word alone can regenerate that country.

"Ours must be the motto that hangs over the entrance to the Palace—'The world for Christ.'"

Miss M. Jennie Street followed with an address to young women suggested by Paul's word

about an old-time Christian Endeavourer, "Persis the beloved, which laboured much in the Lord" (Rom. xvi. 12). She pictured that true womanliness which resembles in so many of its aspects true manliness, and showed that strength of body and the culture of the mind are no more intended to be masculine monopolies than purity and truth are to be regarded as solely feminine virtues. The world is waiting for women to do many things, and they can do many things when they determine to do them, for they outnumber the men.

If women only would, they could prevent the massacre of millions of innocent birds; they could accomplish a great temperance reform; they could determine that little children should be cared for, and they might render untold service to their poorer sisters by resolving not to wear "sweated clothes."

Girls who are selfish, indolent, and narrow, will become restless, querulous, and discontented women, but those who labour "in the Lord" will surely be loved and happy.

During the meeting Mr. P. P. Bilhorn of Chicago sang as a solo his popular hymn, "Sweet peace, the gift of God's love," and Mr. W. J.



LORD KINNAID.

Orsman read a letter from the Marquis of Northampton, President of the Ragged School Union, who had been expected to speak, but was kept away by the illness of Lady Northampton. He wrote expressing his regret, and said—

“I feel that this movement amongst young people is full of promise for the future. So many lives consecrated to Christ at an early age must have a great effect in Christianising the world, and thus prepare for the Second Coming of our Lord. Although absent, I shall be present in prayers for the blessing of God upon the Convention.—Yours sincerely,
“NORTHAMPTON.”

The last speaker, the Rev. Alex. Ramsey, B.D., said that what he had to say would be as good for women as for men, and delivered a practical address, entitled “A Prayer for Youth.”

A PRAYER FOR YOUTH.

BY REV. ALEX. RAMSEY, B.D.

“Cause me to know the way wherein I should walk; for I lift up my soul unto Thee.”—Ps. cxliii. 8.

This ancient prayer is well worthy to be commended with an “After this manner let all who are in the days of their youth pray.” There are prayers to which the young cannot rise without doing violence to their nature. But this befits their circumstances and springs out of their most pressing need. *It takes it for granted that life is before us.* Far away from our feet into the distance stretches the path before us. It is an untravelled way. It presents itself to our eager gaze as an endless vista. Vital feelings of delight are youth’s daily portion. The wild joy of living, the leaping from crag to crag make up their experience. Thoughts of death are far away from the healthy body and mind of the young. Time is more to them than eternity. With this mood of overflowing vitality this prayer is at one. It is for those whose feet stand on the threshold, on whose faces gleams the light of the dawn. Sacred and reverent words there are for deathbeds. Scriptures there are for those who go down into the valley. But this is for those who make a start in the morning, who have a long day before them, and mean, God helping them, to climb far and scale the topmost peak. And *it grapples with the problem of living.* It is occupied with walking in the way. The one thing to do

with life is to live it. It speaks home therefore to those to whom action is far more than meditation. The very last thing you can say about the normal face of youth is that it is “sicklied o’er with the pale cast of thought.” Energy, will, initiative, action are the qualities in which youth luxuriates. “The glory of a young man is his strength.” Those preachers greatly err who treat the young man as an incipient sceptic. Temptation is a far more serious and pressing problem than doubt. To live well, to live to purpose, to endeavour nobly, to face duty, to trample the dragon of every evil thing under foot—this is the ambition of every true knightly soul. And this prayer carries to God such aspirations as these.

This prayer is also instinct with conscience. The eye searches for the right way. Ways of expediency, of prudence, of profit, of pleasure stretch on every side; but the unsophisticated mind rejects them every one. It asks for the way wherein he ought to go. The voice of conscience is easily heard in the young soul. The clamour of the world has not yet arisen to drown the still small voice. The heaven that lies about our infancy is not all a poet’s dream. Evidence of its existence may be seen in the freshness and force of conscience. Now conscience speaks in this ancient prayer. It rejects compromises. It asks for the right way. Life to him who so prays is a sphere wherein he can serve God. But *most of all this prayer comes home to us because it confesses to a certain perplexity and confusion.* Bewilderment is writ large upon it. It is spoken by one who stands at the parting of the ways. This is pre-eminently the mood of to-day. This prayer is modern in the accent of its speech just because there is a certain hesitation in its tone. Dogmatism and certainty are far from it. It craves to know; but it acknowledges ignorance. Uncertainty is the air it breathes. Now the psychological atmosphere around us is unfavourable to faith. We live in days of transition. A silent revolution is passing over the minds of men which has no parallel since the stirring times of the Reformation, when our fathers passed from beneath the immemorial shelter of that ancient Church to the free life of independent thought and personal religion and New Testament piety. God grant that the parallel may be an omen for good, and that the issue, as in former days, may be an immense advance of the kingdom of God. But the intellectual situation of the hour is not without grave perils. Many are staggered by the discovery that things they hold sacred are challenged and questioned.

Many a gallant barque has gone down because struck by a sudden squall, and these are rough seas into which we have to launch our boats to-day. We need conviction. We need assurance of faith. We need concentration of purpose. These alone are the sea-worthy qualities. But the attack and onset of scepticism may press us hard where we are but little prepared to meet. Doubt percolates through to all classes of the community. We do not live in last century but in this, and for us on whom the haze has fallen, to whom the ancient moorings are not so easily found, who find the landmarks blurred and indistinct, what prayer can be more meet than this, "Cause me to know the way"? But *surely of Christian Endeavourers it may be said that they may make this prayer their own because they are at home in the devout spirit it presupposes*. It is an inspiration to stand before this great company whose hearts the Lord has touched, and know that everyone is able to say "I lift up my soul unto Thee." When we approach God, our whole nature must be open to Him and the influence of His Spirit. Whatever confusion may be in our minds there is no lack of sincerity in our hearts. We have the single eye. So far as we know ourselves, it is our deepest desire to obey God. To the speculative reason the heavens are as brass. In regard to all truth it is rightly said that you must make love to it; you must woo it in order to win it. To Herod, curious to see a miracle, with a certain intellectual interest in religious matters, Christ answers not a word. He is patient, condescending, considerate with the dullest, if only they are devout and reverent of soul. But for seekers after a sign He has no sign to spare. The question of questions for those who ask for more light is what have they made of the light they have? God gives truth only for life. He asks first for obedience and then He multiplies knowledge. Inspiration will come, light will break, guidance will be given to every honest, sincere heart who clinches his prayer with "for I lift up my soul unto Thee." It is a plea that prevails. And praised be the unspeakable grace of God, there is no one of you, if true to your calling, who cannot undersign these words.

But may we go further? Can we make the answer articulate? There are those ways along which God in His Word and providence is urging the young life of His Church. *There is the way of holy living*. Every finger-post of Scripture points that way. Christianity itself is but a means to the end of holiness. But to-day conspicuously the

emphasis falls on character. This is the supreme concern of the New Testament. It ought to be the first care and charge of all who profess to call themselves Christians. We are called to be saints. The high and sacred ambition of being like Christ ought to stir every pulse of our being. Our hearts have leapt forth to our Lord's great commanding word, "Follow Me." Our heart's desire is to embody and illustrate in our own lives the very life of our Lord. Now, if we are in earnest in this prayer, Christ's example will grow more to us. The ethical counsels of the New Testament will breathe for us an ampler ether, a diviner air. The enlightenment of conscience will go on apace. We shall grow in the apprehension of the Divine will. We shall see to it that our characters become more and more Christian. For Christian character is essentially a new moral creation. It never was until Christ gave it body. It is distinguished from all other moral ideals by the place in it occupied by love and meekness. Christ set the crown on love. He made it pre-eminent in character. Love and all that springs from love is the sign of the Lamb discerned on the forehead of all His redeemed people. The holiness of His day He could not away with because it lacked humanity. Even at its best it was pure only as an icicle is pure. And meekness He alone set in honour. We cannot follow the meek and lowly Jesus at all unless there is in us an absence of self-assertion, a readiness to forget self, a shrinking of self into the background. The wise moral teachers of Paganism said that meekness was a defect. It was Christ who discovered the glory of it. Now such a character as this is rooted in love to the personal Saviour, and is shaped and moulded by a sense of contrition and a feeling of indebtedness for that redemption through His blood. Let us be clear as to the goal of our endeavour, as to the ideal towards which we tend. Let not your higher aims be checked by the humdrum standard of Christianity around you. Be Christians after the noblest pattern. Let us be even as He was in the world.

And *God points us also along the way of knowledge*. We have all succeeded to the heritage of an awakened mind. Even our religious experience should be to our mental quickening. We have in Christ been translated into a great world. Eternal realities stand out and tower high all around us. We have been brought to realise the greatest truths. When God told forth the secret of the love of His heart to sinners of mankind, He told it magnificently. And this is the gospel we have received. The Cross of Christ is not a little thing. The Incarnation, the

Atonement, the Resurrection, with all the hopes that are bound up with these glorious verities, have taxed the strongest minds for generations, and these are the truths by which we live and to whose majesty our souls have bowed. By your very conversion you are called to a knowledge of the deep things of God. There is a Christian view of the universe in which we should seek to be at home, and we stand in the full stream of Protestant liberty and enlightenment. Our fathers forced upon us the duty of private judgment. Their courage struck the shackles from our minds. Their fidelity and

fuller, truer knowledge and appreciation of Scripture.

The way of public service also opens out before us. The new feature in your programme is the place it gives to the topic of citizenship. You all feel the claims of Christian service, and your church finds among you her most willing and ardent workers, and this is well. But the city and the commonwealth call us also, and we may hear in their voice the very voice of our Lord. Individualism is dead in piety as in politics. We have to live for the brotherhood. The duties of citizenship are



A CORNER OF THE CAMPING GROUND.

learning put the Bible into our hands. It is an inestimable treasure, and God is pouring new meaning into all its parts. It is yours if you but rise to your opportunity to know the Prophets of the Old Testament and the Gospels of the New better than any generation that has preceded you. Set yourselves to know not only isolated texts and special chapters but whole books of the Bible. When was this book written and in what circumstances? What is known about its origin? What is its message? These are questions to which we should learn the answers. The signs of the time all prove that God is summoning us to a larger

Christian duties. And in this sphere great tasks await solution. If you can do anything to secure the good government of the community amid which you live, be sure God means you to do it. The drink question will not be settled without every Christian man doing his utmost. A new and keener conscience of our civic responsibility is a mark of our day.

And these three ways are one. We shall be better Christians if we are good citizens. We shall only be good citizens if we are true Christians. Holy living, knowledge, service—happy are all they who bear these as the watchwords and mottoes of their life.

The Convention Committee had done all that was possible to discourage Sunday travelling, and hundreds of sixpences were proffered in vain at the Palace gates on Sunday evening, but many who were within walking distance came to join in the evening service in the Concert Hall, when Dr. Maltbie D. Babcock, of New York, should have preached. He was, however, one of the many delayed by the burning of the *Saale*, and in his absence the Rev. W. Knight Chaplin, after what he described as "the hardest and most sleepless

week of my life," filled the gap at short notice, and delivered a sermon on the gifts of the ascended Saviour, leading up to the Convention theme, "the Old Power for the New Age." Afterwards a prayer-meeting was conducted by Mr. Bilhorn, and then from various parts of the encampment and the Park rose the sweet sounds of singing and prayer as delegates gathered in knots and groups to express some of their overflowing gratitude for the good day they had enjoyed—an augury of better things to come.

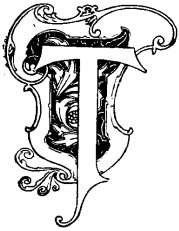


ALEXANDRA PALACE (SOUTH-EASTERN FRONT).

CHAPTER V.

The Problems of the Dawning Age.

Monday Morning Meetings in the Concert Hall, Tent Endeavour, and Tent Mizpah.



THE nineteenth century has been in many respects the most wonderful century since the world began. It has seen unexampled progress, so that everywhere men have rejoiced to believe that the old order was changing and giving place to the new. Yet its closing years have not brought the beginnings of the millennium; instead, they have presented fresh versions of some old problems and many new and clamant difficulties, so that with new privileges and opportunities the new century also brings new calls to service, new and strenuous demands upon the faith and love and courage of the servants of Christ.

In view of these facts it was a hopeful sign that the first conferences of the Convention were given up to a consideration of the problems of the dawning age—commercial, intellectual, and social. The subject was a serious one; it was felt that the first morning of the Convention, when many delegates were travelling up from the provinces, was likely to have the smallest attendance, and some thought the Committee more than a little optimistic when two meetings were arranged for in the Concert Hall and Tent Endeavour. But the crowds exceeded all calculation, and at the early hour of 10.30 a.m. on Monday morning it was found necessary to improvise a third meeting in Tent Mizpah. Those who experienced the privilege of being crowded out of the other gatherings declared that the “overflow” was “the

meeting of the Convention.” It was fortunate in its chairman, for the Rev. J. D. Lamont was called upon to preside, and—it is saying much—he never presided better. From first to last he kept the meeting “alive” with his irresistible Irish wit, which often conveyed a good deal of Christian Endeavour wisdom, and his *obiter dicta* will be long remembered and quoted. Then the list of speakers, impromptu though it was, was an admirable one, and among the addresses specially appreciated was Professor Amos Wells’ story of the experiences of the American contingent and how they “came home.”

The office of the United Society at Boston had never seen a busier three days than those which followed the terrible disaster at the New York docks, when the steamers secured for the American delegation were destroyed by fire and water, to the confusion of the plans which had been so carefully prepared. The difficulties in the way of arranging, at such brief notice, for such a large number of voyagers, were considerable, both on account of the summer season and the rush to the Paris Exhibition, as well as because the British Government required so many steamers in connection with the South African War. But Christian Endeavourers rose to the emergency, and a partial victory, at least, was wrested from apparent defeat. Mr. Baer got off in time for the opening of the Convention through the kindness of a steamship company, which wired to offer him its one remaining berth, and the other delegates were accommodated in various steamers, one of them a Cunard freighter,

rearranged to take in one hundred and fifty delegates. Some of these were due, also, to arrive only at the close of the Convention. Professor Wells had sailed with a party on the *Trave*, conducted by Mr. Coleman, and he declared that when they arrived they had already enjoyed "a convention seven thousand miles long," with lectures and meetings, services and entertainments, every day. At Southampton they had a heart-stirring welcome, first when the sailor-lads on the American training-ship *Saratoga* greeted their fellow-countrymen with ringing cheers, and then from the Southampton Endeavourers, a number of whom went out on a steam-tug, gaily decorated with the Stars and Stripes. The *Trave* thus entered into dock to the accompaniment of the familiar strains of "America," and "Blest be the tie that binds." The cheers with which Professor Wells' hearers received his story gave emphatic endorsement to the welcome English Endeavourers had accorded their fellow-Endeavourers from across the ocean.

A remarkable and even surprising feature of this meeting was the readiness with which, at a moment's notice, representative Endeavourers handled the great themes which were being more formally dealt with in the other meetings.

Dr. Frackleton, President of the Australasian Union, said that the way to settle the commercial problems of the age is for each Endeavourer to remember that in his individual life the honour of Christ is at stake, that Christ's commandments are to be obeyed, and that one of those commands is to provide things honest in the sight of all men. When every Christian Endeavourer realises this, and carries it out in his business, then will



REV. W. S. FRACKLETON, LL.D.

Christian Endeavourers help to purify the commercial world.

The Rev. James Mursell of the British National Council said that one of the great problems of the days that are coming is how young men and

women can live Christ, in the office, the warehouse, and the workshop. The most eloquent sermon can be discounted, but no one can gainsay the evidence of lives which prove that Christ can save and keep to the uttermost.

The Rev. Theophilus Parr of New South Wales said that the great problems of social life will all be settled by giving Christ His rightful place as the King of our hearts and lives. The mistake has been made of attempting to rectify affairs by beginning at the circumference instead of the centre. The great fault is in human nature itself, the sinful heart. Get that right, and all else will come right. Is Christ worthy to be King? He is, for He has died for us. He is, for just as far as He has reigned He has made gladness.



The Rev. John Pollock, President of the Scottish National Union, said that in our day the world is, more than in any former age, satisfied with Christ. Christianity is seldom, if ever, sneered at nowadays: its counterfeit is. Even Agnostics have nothing but praise for the principles of Christianity and the example of Christ. Let us strive to glorify God in our homes, so that those who know us best may know best that Christ is ours, and that we are Christ's.

The Rev. J. E. Roberts, B.D., another member of the National Council, claimed that the solution of all the problems of the age was in the name Christian Endeavour. These two words were the two grandest words in the English language. By universal confession CHRISTIAN expresses the noblest ideal which any life can accept, and ENDEAVOUR describes the only true way of reaching the goal.

In the Concert Hall the Rev. W. H. Towers of Manchester occupied the chair. He asked and answered the question "What does the Christian

Endeavour movement mean?" Personal devotion to the Lord Jesus Christ, and humanitarianism in the truest and highest sense. Endeavourers believe in strenuous loyalty to the local church with which each society is connected, and in Christian citizenship, working and voting for a purer and better England.

The first speaker called upon was the world-renowned author of *In His Steps*, and a Chautauqua salute greeted him as he stepped forward. Mr. Sheldon is not at all clerical in dress or personal appearance. He has a pleasant, prosperous, healthy look about him. No one would take him for a visionary or an enthusiast. Quietly but forcibly, with great simplicity but in a downright, straightforward fashion that was very effective, he spoke on commercial problems, a subject he has studied in unique ways.

He was followed by a representative Londoner—Dr. Monro Gibson, whose discussion of Intellectual Problems had been anticipated with keen interest by the multitude of students and thinkers who are found in the ranks of Christian Endeavour. The delegates gave him a warm reception, and at the end of his fine address something like an ovation.

Owing to the late arrival of the *Trave* from America the Rev. Maltbie D. Babcock, D.D., did not arrive in time to speak on "Social Problems," so the Rev. W. Floyd Tomkins, successor of Phillips Brooks, took his place at three minutes' notice. He amused his audience by remarking that an *Englishman* only seemed to

require a touch upon an imaginary button in his side and he could at once speak on any subject, but he was an American, and not made that way;



A WALK THROUGH THE CAMP.

and then he justified the high reputation of American orators by delivering an address that was racily eloquent. He said—

"The Social Problem is a subject which affects all the Churches and Christian Endeavour Societies throughout the world, and it is a question which is brought very near to us on this the dawning of the twentieth century. It matters very little to which regiment we belong in this great army; the various regimental banners have all to be furled when the troops meet beneath the Standard: we are not all called to fight upon the same battle-field, some have to go to South Africa to uphold a righteous law, while others are commissioned to protect the people in China.

"I do not care much about church unity; what we need is a converted world: and if Christ dwelt more in our churches we should hear less of unions and denominations, creeds and doctrines; and less

of the distinctions between black and white, master and servant, employer and employed, mistress and maid, distinctions that form a great barrier to the extension of Christ's Kingdom.

"Then the commercial spirit, alas! creeps into our churches, and men with the money bags often rule; and then the spirit of Christ is not manifested. A good man in America not long ago told a story. A preacher on one occasion was preaching very eloquently and one of his congregation, a coloured woman sitting in the gallery, began to cry out. An officer came to her and told her she was disturbing the congregation, and asked her what she was making that noise about. She replied that she was getting religion, and he answered, 'This is no place for you to get religion in; you must go home.'

"I do not know how it is on this side, but in America we do not make our churches very comfortable for our working men, they are upholstered to meet the requirements of the upper classes, and we have our choirs and all the accessories to worship, but our working men may take the back seats; and we open our churches for one day and close them for six. I maintain that our churches should always be open so that at any hour a man can enter and worship God. We write over our church doors, 'I am the door, by Me if any man enter in he shall be saved,' then we put a sign underneath, 'Go round to the other door.'

"We want a more humble following of Christ, for when we have the love of Jesus in our hearts all men are our brothers; it does not matter if they are ignorant or learned, rich or poor, whether they drop their H's or aspire them, or, as we Americans say, whether they use the single verb or the plural.

"Quite recently we have recognised the fact that blood is thicker than water, and God formed us all in an eternal brotherhood. He used His own judgment when He made some black and some white, some rich and some poor. By inheritance many of us are what we are, one man is born the son of a duke, another the son of a labourer; to a great extent environment makes the man, and education

and learning are supposed to be the greatest factors in the building up of the race. Many of us have yet to learn that God gave His only Son Jesus Christ to come into the world in the form of a man that in Him we might all be one and that through Him He might bring many sons to glory. We are called to participate in and to help hasten that day of universal brotherhood which shall bind together all nations in ties which cannot be broken."

The Rev. John Watson, D.D., of Manchester, presided at the simultaneous meeting in Tent Endeavour. He spoke of the present age as one of great grace and blessing, because Christ, the Light of the World, shines upon us, and said that the dying century would always be precious because of the great blessings it had brought. Still, many problems were being left for the coming century to solve. There was left to the young people not the rest of Canaan, but a great and rich country to be subdued and possessed. He therefore bade them look forward to the New Age with courage and hope. "Go up and possess the land, for you are well able."

Then followed three memorable addresses. Mr. Arnold F. Hills, D.L., a prominent business man and philanthropist of the metropolis, spoke on Commercial Problems. With characteristic optimism Dr. John Clifford, who has been in the forefront of social work in London for so many years, entitled his address the "*Solution of Social Problems*." He delivered it with energy that more than once carried his audience almost literally "off its feet," and then went to Tent Mizpah to give it over again at the overflow meeting, while the Rev. G. C. Lorimer, D.D., gave the final address in Tent Endeavour—a lecture on the literature of the Twentieth Century.

CHAPTER VI.

Christian Leaders on Modern Problems.

Commercial Problems, by Rev. C. M. Sheldon and Mr. A. F. Hills—Intellectual Problems, by Dr. Monro Gibson
—Social Problems, by Dr. J. Clifford—The Literature of the Twentieth Century, by Dr. Lorimer.



COMMERCIAL PROBLEMS.

I.—BY REV. C. M. SHELDON.

MR. CHAIRMAN, and fellow-Endeavourers from all parts of the world, there is only one real problem in the universe, and that is the problem of doing God's will instead of our own. We talk about race problems, and temperance problems, and housing problems, and labour problems, and social problems, and commercial problems, but in reality they are all one problem—namely, the universal problem which always faces the human race: "Shall we do God's will, or shall we do our own?" But for the sake of discussion we say here

that we are going to talk about the commercial problem; and we have a right to ask, as we look out into the world and go out ourselves to do work which has been given us to do, whether the world, so far as it makes money and engages in what we call trade, as it lives its commercial life, as it works out its energy along commercial lines, is doing God's will or man's will? That is all there is in the question; and I say we have a right to ask that question, because whatsoever we do, whether we eat or drink, the command is to do all to the glory of God. We want facts, not theories. We want to know



what the facts are about the commercial world. Is it based on the Golden Rule, and according to the Sermon on the Mount? Does love rule the man who runs a sawmill? Does love rule the man who runs a railroad, or a bank, or a newspaper, or an omnibus line, or a grocer's shop? Is love the first thing in the mind of the business man of the world, or is it secondary? Is the first thought in the mind of the business world to-day the thought of making money rather than of doing God's will? Facts seem to show, so far as we can gather them—and we say this sadly, but not hopelessly, because of other factors which enter into the problem—the facts seem to show that as a whole the commercial world is not doing the will of God, but is doing its own will. I don't mean by this that there are no Christian men in business, that there are no enterprises being conducted on Christian principles, or that it is absolutely impossible for a man to make money and be a Christian. But I do believe the facts. The facts show that the commercial world, the world of barter and of business, to-day is not based on the principles of the Sermon on the Mount and the Golden Rule.

I have not time here to give all the illustrations which would go to prove this. Business men themselves confess in a great many instances that they do not conduct their business on the basis of love to their fellow-men. I made a canvass a little while ago of all the business houses in a large city. I went to every business man in the city. I lived with the business men for a week myself, and tried to find out from them whether they were conducting their business on Christian principles, and with very few exceptions they candidly confessed it could not be done. This is their own admission; it is not mine. People say that a minister does not know anything about business. I think some of them do when they live on 800 dollars a year, rear families, do not get into debt, and then die and leave money for their widows. That looks like being pretty good business men. I am not giving my theories at a distance. This is the business man's own confession. The manager of the largest newspaper business in the place candidly said to me, "If I were to try to conduct my business on the basis of love I should be bankrupt in thirty days. If I were to cut out of my columns the whisky advertisements, the advertisements of bad patent medicines—if I were to cut out the advertisements of betting, and take out all allusions to crimes, scandals, and things which ought not to be printed, I could not live." That ended the argument with

him, but I say that is right where God begins the argument with man. He thought the argument was closed when he said he could not make a living without doing those things; but Christ takes it right up there and says it is necessary for a man to make a living, but that it is necessary for him to do right. We don't need to live, but we do need to do God's will. I have seen a good many things since I came here that demonstrate the fact that the business world to-day is not being conducted on the basis of the Golden Rule. Business men themselves have honestly confessed that they were not trying to do it, and that it could not be done.

Let me give you an instance from a grocer's experience. "Here is a little thing my business compels me [quoting from a letter] to do. A customer comes in and wants to buy a pound of butter. The price she wants to give is tenpence. I give her a pound of butter and she goes out. The next woman comes in and wants a pound of butter at one shilling per pound. I take it out of the same tub." I relate that as one perplexity that faces a young man in this city. He told it frankly himself. I could give you letters from many young men in business in America who confess to me their great perplexity as they look out upon their business future, and as they do so they think they cannot be engaged in business and be Christians. I want to help the young men here for some future sacrifices. A young man living in Maine wrote me a little while ago—it is one letter out of hundreds I have received—saying this: "I am clerk in a drug store, and I took this little pledge into my life, and said I would try to do as Jesus would do in my place in this shop. The next morning the proprietor asked me to do a thing which I knew Jesus never would have done. It was legitimate, but not honest. It was common in the trade, but was not Christian, and I told the proprietor I could not do it. He said he could find plenty of men who would, and he discharged me. I found another position with a wholesale firm dealing in the same goods. They sent me on the road as a commercial traveller, and in a few days I had orders from the head of the house to do certain things in a commercial way which were questionable. It could be done without landing me in gaol, but it was not right, and was a misrepresentation of the facts. I could not keep my pledge and do this, so I resigned my place and came back, and looked out over the world to see if there was any place in business where I could make a living and be a Christian."

I do not say it is true of all places of business in

the United States, but that is one, something out of hundreds. He added to his letter: "I was never so happy in all my life." I want to give you a little experience from a chapter of my own life. In college it was the custom of the young men to spend the summer vacation as waiters in the hotels in the mountains. With a crowd of others I went up one summer to serve in order to make enough money to pay college expenses for the next winter. There were three kinds of tea in the bill of fare—English breakfast, black tea, green tea. At one table three people each ordered a different kind of tea, and when I went out I found there were only two tea urns, and in my innocence I asked for three kinds of tea. I was told to get the tea out of the two urns. There were no more, and the hotel proprietor went on the principle that the persons would not know. It was my first lesson in the duplicity of business as we find it in the commercial world. It is a very little thing, but it shows in a little way what is going on on a larger scale. I don't know how we can face great transactions in the commercial world, which have accumulated capital and cornered business for the benefit of the few—ice, coal, lumber, and iron being gradually brought together under the control of and monopolised by a few men. You have it in this country; we have it in ours much more. A Member of Parliament told me there were three interests in Parliament which commanded respect and hearing above others—these were railroads, vested lands, and the brewers' business. (Cries of "Shame.") If a man had a wrong in some other business and wanted to defend his business on the floor of the House of Commons, he would not have a respectful hearing by the side of these three great interests in business. I want to assume that there are young earnest Christian men and women who want to do the will of God everywhere. I am not afraid to ask the older men in London to-day, "Is it true that, generally speaking, the commercial world is not doing the will of God as it ought?"

Is love at the centre of the railroad business? Is love at the centre of the great transactions in the great trade and business of the world everywhere, or is it a search for money, the love of which is the root of all kinds of evil? Now we want to-day something different if we believe that to be so. I say it is not hopeless to take this view. I believe that it is not pessimistic to face facts. I believe these are the facts, that the business of the world is not conducted on the chapter read from this platform this morning. Love is not the first thing in

the great business energy of the world to-day. What can we do to make love the first thing? I wish to mention three things. The first thing all of us can do to bring love into the business energy of the world, and make it do the will of God, is to insist upon the Golden Rule and the Sermon on the Mount in all the energy of man, in all their business operations everywhere. A newspaper has no right to exist except to do the will of God. That strikes some men as an absurdity when they view it first. A newspaper has no right to exist simply for political power and for the making of money any more than I have the right to exist for the same thing. Whatsoever you do, do all for the glory of God. A railroad or sawmill has no right to be run except for the glory of God. I say the first thing we need to have in our minds as we go out and commence our business is the thought, a true thought—we find it in God's Word and everywhere in the teaching of Christ—everything our hands find to do, that is honest, everything should be done with this great object in view, "Seek ye first the kingdom of God."

Secondly, if we believe this first truth thoroughly we should go into the world to practise it. We must be prepared to go into martyrdom sometimes. Will you conceive of the idea of all the business men beginning this afternoon to conduct their business on the basis of love to their fellow-men, absolutely trying to follow the teachings of Jesus, to seek first the Kingdom of God!

What would happen in the business life of London, New York, Chicago, or Liverpool? I think a good many business firms would go bankrupt and a good many things would be completely revolutionised. What would happen to the newspaper which tried to carry that out? What would become of their betting lists, and the things they print in the papers for the sake of the gain which comes to them? Would there not be a revolution there? I know there would be in my country—a great revolution and complete upheaval. In another instance a young man engaged in journalism said, "I have been trying to fight the drink traffic in this town of mine, but it means ruin to me. People will not advertise, they are dropping from my subscription list, and it will be ruin to me." I wrote in reply to him, "Be ruined. Rather than compromise with principles sacrifice yourself." The martyrdom of to-day is not being burnt at the stake or stretched upon the rack, but the martyrdom of young men and women to-day consists in trying to do the will of God where you are, and if you do it you must

expect to sacrifice yourself. Like numbers of men who have gone out into the world to face the world with an honest look, believing God, love your fellow-men in spite of everything. The last thing I have to say is that it profiteth nothing to conduct business, to run a railroad, a bank, or a shop apart from doing the will of God. I hope to see the young people of the next generation of business life all over the world do God's will. I believe this is the hope of the world. It is right here with these young men and women who believe in Christ and try to follow His teaching, and if we do not apply His truths and teachings to the daily life where we are we miss His whole teaching. It is not simply in the Sunday-school, in the prayer-meeting, or on the pulpit that we should try to do God's will, but on the street, in the shop, in Parliament, everywhere. The Lord lay His hand on you and make you do that. I don't know how to speak with the eloquence that other men can use, but all the message I wish to bring is, "Shall we try to do the will of God everywhere or our own will? Thy will be done wherever I am." Let our desire be to go out into God's world and pray the prayer "Thy Kingdom come. Thy will be done in earth, as it is in heaven." The Lord help us to do it.

II.—BY MR. ARNOLD F. HILLS, D.L.

Nothing is more notable at the close of the nineteenth century than the renaissance of practical Christianity.

The age-struggle between good and evil grows fiercer as the predestined hour draws nearer when Christ shall return to rule the world.

In all countries and in all departments of national life this struggle can be seen, but this morning it

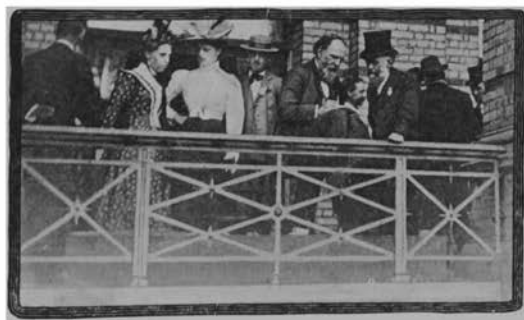
may be well for a few moments to trace the working of the Christ-spirit in the sphere of commerce, and to mark the splendid possibilities which await the conversion and the consecration of the forces of industry to the glory of God and the service of man. "Do unto others as ye would that they should do unto you" is the motto of this new development. Christian altruism takes the place of commercial conflict. How bitter is the present strife. How great the change that Christian Endeavour has to effect during the coming century may best be realised by studying the statistics of our present commercial competition.

There is nothing unchristian in commercial success; rather is it one indication of national character, which is in harmony with the divine laws of national righteousness.

One of the prime causes of abundant brain-energy, subject to the laws of racial distinction, is sobriety of national life; and studying the broad generalisations of international commerce I have been led to the conclusion that the American habit of abstinence from alcohol is one fundamental cause for their commercial prosperity. For more than fifty years many of the American States have voluntarily submitted themselves to legislation prohibiting the manufacture or sale of intoxicating drinks, with the result that this Christian Endeavour has, in the face of the world, exalted their nation—temperance work has become a part of Christian Endeavour all the world over—witness the splendid work of the World's Women's Temperance Army, founded by that saint of God, Frances Willard, and now established in every country and every clime. Temperance work is a part of the general orders of the Salvation Army, who, with increasing numbers and multiplying strength, are working for the rescue of the lost and fallen in every part of the habitable globe.

What untold possibilities of prosperity await the people who will resolutely put from them the bondage of strong drink! If the £160,000,000 of money now annually wasted—ay, and worse than wasted—in Great Britain alone could be poured into the wholesome channels of honest trade, what a marvellous change for the better would be seen!

But temperance reform is not the only branch of Christian endeavour which I would commend to your consideration to-day. Vegetarianism will effect even more far-reaching change. Vital accumulation and stimulation, trinity of furies—Flesh, Alcohol, and Tobacco.



DR. CLIFFORD AND MR. W. T. STEAD COMPARING NOTES.

There is no more valuable commercial asset than the moral and mental vitality of the worker; there is no more worthy development of Christian Endeavour than the sacrifice of self upon the altar of holiness. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Having thus glanced at the conditions which govern commercial prosperity, let us consider some of those perplexed problems of modern business which have still to be brought into harmony with the spirit of Christ.

Let us take the relations of capital and labour, and ask ourselves the question: How should a Christian act in either of these capacities?

The function of true Christianity, as it seems to me, is to adjust the balances—to harmonise the claims of conflicting interests. There can be no doubt that absolutely—apart from human selfishness—the interests of capital and labour are identical—neither can be injured without the other suffering.

Christianity tends to substitute co-operation for competition, to reduce the hours of toil, to increase the remuneration of labour. The severest condemnations of the Bible are reserved for the rich folk, who accumulate their wealth from the misery and depravation of the poor. The love of money is the root of all evil, but under the pressure of Christian education the downtrodden are being increasingly protected against themselves. Liquor laws restrict the facilities of temptation, hospitals and institutions stretch helping hands to the suffering and the unfortunate. Trades Unions begin to band the workers of all countries for their mutual help and strength; already the thought of international solidarity begins to take shape, and the watchwords of a past revolution—*Liberté, Egalité, Fraternité*—ring out as the motto of the new century. Let us not be deceived by the malignancy of evil; there is no reason why the devil should have the best tunes. In every great reformation will be found the powers of darkness subtly corrupting and perverting the soul of good to the failure of evil, and so Trades Unionism has at times been banned as a machine for creating discord and discontent between the employer and his workmen, and so far as Trades Unionism depends upon fighting to secure its ends the condemnation is true—"The wrath of man worketh not the righteousness of God." But Christianity encourages combination for common ends, and the triumphs of a Christian democracy await the perfecting of the discipline and loyalty of the workers.

In the same way the combination of the masters is proceeding apace, and to-day we begin to see confronting each other the embattled forces of

Capital and Labour. The trusts and combines which have been the marked feature of recent commercial development are capable of infinite Christian development. There can be no doubt that accumulated capital, highly specialised control, and reduction of costs of management and distribution make for commercial prosperity, provided only that the interests of all concerned are harmonised. The automatic tool is the apostle of a new Christian dispensation, minimising the curse of labour, and making mind the master of matter.

But it may be asked, How shall these divergent interests be harmonised? The co-operative principle begins to render a Christian and convincing reply.

We stand to-day at the threshold of the movement. It is only now beginning to be recognised by capital and labour that the principles of co-partnership, which insist that labour shall have an equitable share with capital in the surplus profits that may remain after the initial obligations to capital have been discharged, are fair to all parties, that the worker's claim is absolutely just, and that expediency, no less than justice, demands that these principles shall be applied, wherever possible, to industrial enterprise, so that the non-interested hireling may become the interested partner. May I in conclusion give from my own personal experience some facts and figures of a novel industrial development which has been tried on a considerable scale over a period of years, and which I think may be regarded as yielding satisfactory results?

Seven years have passed away since the Good Fellowship scheme was introduced at the Thames Iron Works.

The principles of Good Fellowship were laid down at the very beginning.

(1) The first principle is Unity. Without unity no undertaking can prosper: a house divided against itself must fall.

(2) The second principle is that of Individual Interest. A dead level of fixed daily rates without premium and without profit tends to general stagnation and apathy.

(3) The third principle is Profit. There can be no doubt that good workmen, well led and well organised, can command large profits. Almost every job that comes into the yard, if properly handled, might return to the workman more than the daily rates upon which his week's wages are based. Good workmen and good wages stand to each other in the relation of cause and effect; good wages attract good workmen, and good workmen make the profits from which good wages can be paid.

(4) The fourth principle is profit-division in proportion to wages paid. All individual bonus-payments are liable to charges of partiality and favouritism, and as a rule bear no exact relation to the cost of the job upon which they have been paid.

The working out of these principles during the last seven years has produced several remarkable results. The following table of Good Fellowship dividends and wages totals since 1893 speak for themselves:—

	<i>Good Fellowship</i>	<i>Wages Total.</i>
1893	£2,503	£99,066
1894	1,112	102,465
1895	5,852	147,790
1896	5,081	163,666
1897	7,774	223,902
1898	15,390	242,838
1899	13,135	279,115

It will be seen that in the seven years, since 1893, more than £50,000 has been paid to the workmen above their standard wages, which are the highest in the country, in the form of Good Fellowship dividends, while the output of the company's business, as measured by wages, has been nearly trebled.

The eight hours' day has been successfully established, which in itself represents an increase of wages of over eleven per cent., to say nothing of the far-reaching effect of such a reduction of standard working hours throughout the industrial world.

And lastly, I think the real and permanent benefit of the Good Fellowship scheme has been the steady but sure development of good feeling throughout the yard; this is the purpose for which it was established, and this, in my opinion, has been its most fortunate result.

The period of conflict and strikes has passed away, I hope, for ever; the interests of capital and labour have been harmonised, and the reputation of the Thames Iron Works Shipbuilding and Engineering Company has been extended and enlarged.

INTELLECTUAL PROBLEMS.

By REV. J. MONRO GIBSON, D.D., LONDON.

This subject is too vast to deal with even in the most comprehensive way without adopting the severest limitation. As this is a Christian Convention, it seems proper that we should limit ourselves to the intellectual problems that face us in

our Christian faith and experience; and there is a further limitation found in the fact that social

problems (many of which present severe intellectual difficulties) are receiving separate consideration; but even with these obvious restrictions there are so many problems which would demand a place in our discussion, and many of them are of such intricacy and difficulty, that any attempt to enumerate a list and then deal with them successively would be fore-doomed to failure. In

these circumstances it has occurred to me that my best course would be to find if possible some general principle to which whole classes of intellectual difficulties can be assigned, and deal with it in such a way as to show its bearing on some of the great questions which are now before the minds of Christian people and which ought to find some wise solution in the dawning age.

After careful consideration I have come to the conclusion that I cannot do better than deal with the prevailing demand for certainty in religion. This demand seems, on the face of it, to be eminently reasonable; for are we not asked to stake our life here and hereafter, our whole interests for time and eternity, and if so, ought not everything to be so clear and plain and self-evident that there can be no possibility of mistake?

It is this demand for certainty in religion that explains the present drift towards Romanism on the one hand and Agnosticism on the other. Of course there are attractions in both directions of a much more questionable kind; but I am speaking now of what appeals to thoughtful and earnest men, to those who turn to the one side or the other from genuine conviction. It is easy to see how it works:—I demand certainty in religion. The Church of Rome offers to satisfy the demand. It says: "We are the infallible Church, and our Pope, being the mouth-piece of the Church, is infallible when he speaks in the Church's name. Come to us and all your questions will be answered and your doubts will end." And those who manage to accept this extraordinary claim do find rest from doubt by what is virtually a surrender of their reason. But on the other hand there are those who cannot abdicate their personality in any such fashion, who cannot accept the audacious claim of the Church of Rome, and not finding certainty anywhere else they give up all



REV. J. MONRO GIBSON,
D.D.

hope of it and take an agnostic position towards the whole realm of the spiritual and the eternal. They say, "We do not deny, but we simply do not know. We have no certainty in such matters." This perhaps may be enough to show that the widespread demand for certainty in religion and the question how this demand is to be met is one of the profoundest intellectual problems of our time. How can Christian people deal with it?

The first question is, Can the demand for certainty be gratified at all? It would seem that it can, if we judge from the utterances of those best qualified to speak on the subject. It is quite clear that the apostles, *e.g.*, had perfect assurance as to the great verities of their faith. They had had their doubts, especially in those dark days after their Master had been apprehended and put to death, and before He had made Himself known to them after His resurrection. But thereafter they had doubts no longer, their faith developed into certainty—a certainty which was not shaken in the least through storms of persecution, leading up in many cases to the cruellest death. How was that certainty reached? Was it through believing in the Church? Certainly not; for the Church of the time had rejected Christ. It was by direct knowledge of Christ. Towards that knowledge of Christ they were greatly helped by a previous acquaintance with the Old Testament Scriptures; but the certainty to which they ultimately attained was based not on the Scriptures, but on direct acquaintance with Christ Himself. This certainty is open to us now, and to any who will accept it. The Church of Rome says: "Come to us, and we will give you rest." Jesus, the Christ of God, who, remember, is the Same yesterday and to-day and for ever, says: "Come to Me, and I will give you rest."

The rest He offers is of course more than intellectual rest; it is rest in the very largest sense, rest of conscience and rest of heart and rest of spirit; but rest for the mind is also in it for those who take His yoke on them and learn of Him, according to the Old Testament assurance: "Then shall they know if they follow on to know the Lord." It is clearly through the knowledge of Jesus Himself that we are to attain to knowledge of the truth in Jesus.

We have, then, certainty to offer; why, then, does it not satisfy the demand? For two reasons: (1) It is not a preliminary certainty. It is a certainty arrived at by degrees through acquaintance with Christ. If certainty is asked for before coming to Christ or looking at Him, it cannot be had. (2) It is not a logical certainty; it cannot

be put into a syllogism or into a demonstration like a theorem in mathematics, which convinces everybody as soon as it is stated and understood.

But now consider how unreasonable is the demand for such certainty. We might indeed show that the subject is incapable of it. Religion has to do with the infinite and eternal, and therefore its themes cannot be compassed by the mere logic of a finite mind. But it is perhaps of more importance to show that religion would be religion no longer if this kind of certainty lay at its threshold. Let us endeavour to make this clear.

You ask, "Could not God have set the truth about religion in so clear and full a light that no sane man could by any possibility disbelieve it?" No doubt He could; and no doubt, also, He would have done it had sanity been all He desired in man. But He wants more than sanity: He wants righteousness, He wants love. Suppose for a moment that every veil which hides from us the stupendous realities of the eternal world were completely removed, so that we saw on the one hand as distinctly as possible the awful abyss of death eternal, and on the other hand just as clearly the glories of the eternal life,—to what would the appeal be? To the conscience? To the heart? Nay; it would be to mere self-interest. The offer would test a man's sanity; nothing else. What would you think of a lover who did his wooing with a bag of gold in the left hand and a drawn sword in the right: "Accept me and the gold is yours, reject me and I run you through with this sword"? Would he have any chance of being accepted for his own sake? When consent had been so obtained, what guarantee could he have that there was any real love, any willing surrender of the life? If he would test the woman's love, he must keep in the background what the consequences will be of acceptance or refusal. It will be his duty, no doubt, to give her some idea of future prospects in the event of her consent to unite her life with his; but this must not be so emphasised as to be the determining consideration. In the same way, God does not set before us the issues of eternal life and death so very clearly and emphatically that everyone must see it to be sheer madness to decline; He wishes us to choose righteousness for righteousness's sake and love for love's sake, or (which is the same thing put in another way) Himself for His own sake; so He Himself steps from behind all veils and shows Himself, sets before us in the Person of His Son the perfection of character, the full attraction of disinterested love, appealing thus to all that is noblest

and best in our moral and spiritual nature, so that He may make sure first of the citadel of the conscience and the heart, knowing well that the rest will follow in due time. It would be nothing to Him to win the assent of the reason by a logical demonstration if the conscience remained dark and the heart cold. He wishes to save us ; and there is no saving faith in forced conviction—"the devils believe and tremble." But there is all-saving virtue in the winning of the conscience and the heart. It is the pledge and guarantee of complete salvation.

Now, if only the seeker after certainty would seek not a logical demonstration, of which the subject is incapable, but the demonstration of the Spirit ; and instead of insisting on it as a preliminary, would be willing to grow into it as the apostles did, he would steer clear of almost all difficulties which in our day perplex earnest men.

Take a man's attitude to the Bible as an illustration. He says : "You must prove to me that the whole Bible is the word of God before I can accept any of it." Here, you see, are both the errors we have spoken of—(1) expecting certainty to begin with, instead of being willing to grow into it ; and (2) expecting it in the form of a demonstration to the intellect. What should he do to reach the certainty he seeks ? "Oh, taste and see that the Lord is good."

If you are in doubt about parts of the Bible, take those parts you have no doubt about. These books which make up the Bible do certainly bear a marvellously unanimous witness to the Christ of God as the Saviour and Friend men need in this world and for the next. We don't ask you to believe it all as soon as you hear it, but we do ask you to hear what these witnesses have to say before you dismiss it. Let those men who knew Him introduce Him to you. We don't ask you to be quite sure about Him till you yourself become acquainted with Him. But do seek to know Him yourself. "Acquaint yourself with God and be at peace." You may have to begin, like the early disciples, with the question, "What manner of man is this ?" But if only you follow on to know the Lord as they did, you will find, as they did, that you have all the certainty you need. And that certainty will not be at all disturbed by any difficulties which may be raised about the Bible or any of its parts, any more than your confidence in a friend to whom several people had given you letters of introduction would be shaken, after you knew him directly, by finding something not quite correct in one or more of the letters which you used in order to get access to him. If you know the Christ of the Bible you can postpone without any serious difficulty

many questions as to the Bible itself until you have fuller light.

We must not put the Bible between us and Christ. If we do we make the same mistake as the Romanist who puts the Church between him and Christ. The Church may introduce men to Christ, ought to do it, but as soon as a man is so introduced he has direct access to see and learn and know for himself. In the same way the Bible introduces us to Christ, it is the authorised way of introduction ; but as soon as we are introduced we have direct access, we have the joy of personal acquaintance and intercourse, and in course of time, if only we continue the intercourse, we shall be able to say, like the apostle of the Gentiles, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

As soon as we take this true position in regard to the certainty we are to look for, and the way in which we are to get it, the most serious difficulties, instead of blocking our way to the Saviour, retire into the background. They do not disappear altogether ; we shall not understand everything till we see all in God's light in the hereafter. But it is a great thing to get them out of the way that leads to God.

Suppose, for example, you have serious difficulty about what is called the supernatural. The miracles, as they are called, are a great stumbling-block to you. You are so impressed with the reign of law in nature that you have the greatest difficulty in believing in anything which seems to you to be at variance with law. Well now, if you take the position that this difficulty must be completely solved for you before you take a step forward, your way is blocked. But why should you allow that intellectual difficulty to hinder you from looking at Christ as He is presented to you by the historians of His life ? If you cannot accept at once some of the things they tell you about Him, leave these in the meantime. Look into that wonderful face ; listen to that matchless voice. Lift up your heart to God in prayer for the demonstration of the Spirit as you look and as you listen. As you look He will be transfigured before you, His face will shine as the sun, His raiment will become white as the light. As you listen the voice will deepen, and become clearer, more tender, more winning, more convincing ; and before you are aware you will have recognised the very voice of God to your own soul. And when you have learned to recognise His voice, and have seen Him transfigured in the celestial light of the

SOME OF THE CONVENERS



REV. A.B.
WORKMAN M.A.



MR. MONTAGU
HOLMES



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CAREY
BONNER



MR. W.J. SPURGEON



MR. A.G. WALLER



REV. C.
WICKHAM

Spirit's witness, it will no longer seem incredible to you that such an one as He should heal a leper with a touch, or give sight to the blind, or hearing to the deaf; it will no longer seem a thing incredible that He should Himself rise from the dead. Rather will it seem incredible to you that such an one as He should not do deeds of mercy like this, and should not rise victorious over death. Thus the flank of your difficulty will be turned, though it had successfully resisted every frontal attack.

The same thing applies to the difficulty of the agnostic. He says: "Give me a proof of the existence and personality of God." But what do you mean by a proof? A demonstration to the intellect he demands. Well, it cannot be had. We can name a thousand things which point to the existence and personality of God, supplying an array of accumulated evidence which it seems marvellous anyone can resist. But it does not amount to the kind of certainty which is afforded by a demonstration to the intellect. And there our agnostic stops and says, "I must be quite sure of the existence and personality of God before I go a step further." But why should he allow that to block his way? Let him be content to get his demonstration in the way he gets it in ordinary life, namely, by accepting an introduction which, however favourable it be, does not amount to absolute certainty; and then, on the strength of the introduction, let him get to know his new Friend better day by day, until he knows Him so well that, instead of needing an introduction from anyone else, he is ready to give an introduction to any friend of his who wants it. Let our agnostic accept meantime the introduction given by Matthew or by John, when he tells him that this Jesus whom he knew so well is indeed the Son of God and the Saviour of the world. He may not be quite sure, to begin with, that John is not mistaken, just as he cannot be sure in the case of an ordinary introduction. But as in that case, so in this, let him take it on trust sufficiently to make trial for himself. Let him take the same course we have been recommending to a doubter in regard to the supernatural. Let him show the same readiness to listen to and begin acquaintance with the Christ of the gospel as he does with a new friend in ordinary life, and if he be humble and reverent and prayerful, and ready to hear the voice and anxious to see the face of God, he will see the one, he will hear the other; he will say with Thomas, "My Lord and my God."

That is the reason why the preaching of Christ directly is far more efficacious in the solving of doubts than argumentation. You have an argu-

ment about miracles to show that they are not inconsistent with law, and so on. It is good and useful in its way. The same applies to arguments about the inspiration of the Scriptures. These are very valuable as confirming faith afterwards; but they are of very little use for the purpose of leading to faith. Again, it is a frontal attack on a very difficult position. Just think of the mountains of difficulty to be overcome before you have arrived at the assurance that every word or even every book of the Bible is so certainly divine that you can trust your life to it. It is too vast and mountainous a territory to conquer in the beginning of our career. And after all, it is not the direct road to the capital of the kingdom. Leave the question as to the extent and amount and certainty of inspiration in the meantime, and only accept the introduction of Matthew, Mark, Luke, John, Paul, Peter, James, and Jude. Go directly to Christ Himself, and He will welcome you, and give you the enlightenment of His Spirit, and lead you on step by step until you need no logical demonstration of the inspiration of the Scriptures. You will see them luminous, on every page, and, what is better still, as your mind follows the lead of these holy men of old you will have visions of God. You will see the King in His beauty. You will not want to ask any more questions, for you will be able to say, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." The hills of difficulty may still be there, but you have turned the position; they don't bar your way to God; instead of trying to scale their steep sides you have listened to the still small voice which has said, "Come unto Me, and I will give you rest."

I heard the voice of Jesus say
I am this dark world's light;
Look unto Me, your morn' shall rise,
And all your day be bright.
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk
Till travelling days are done.

THE SOLUTION OF SOCIAL PROBLEMS.

BY REV. JOHN CLIFFORD, D.D.

It is hardly necessary that I should attempt to forecast the social problems of the dawning age. You know most of those which will immediately concern you, if not all. The facts and conditions out of

which they rise are always with us. They stare us in the face night and day; baffling us when we are



DR. CLIFFORD.

awake and disturbing us when we are asleep. We cannot escape them if we would. They beset us behind and before, and lay their hands upon us. Like the atmosphere, they invest and invade us at every open pore. Occasionally, like a succession of claps of thunder, they surprise us in the portentous energy with which they compel our attention; but mostly they weary us

with their number and oppress us by their massive monotony. We cannot, if we would, close our eyes to the fearful havoc wrought by the traffic in drink, or our ears to the cry for a juster social order, or our hearts to the seething miseries of the multitudinous and festering poor.

I do not forget that it is most probable the new century will start social problems of which we have yet scarcely heard, and so change the terms in which some of the most familiar of those now confronting us are set, that we shall scarcely recognise them. Indeed, the century seems to be yielding, in its last year, a whole host of new social difficulties. Races white, yellow, and black are in fierce collision with each other. States barbaric and savage are in conflict with States possessing a high degree of civilisation. Gigantic international struggles are taking place, and the question is forced to the front as to what is to dominate the politics of the world. English civilisation, with its principles of freedom, self-government, and equality of opportunity; or the policy of the Russian-Chinese, with its closed doors, its denial of liberty of conscience, and its traditions of irresponsible authority.

But we may encourage ourselves with the fact that the solution of these larger and wider problems will turn to a great extent upon the way we answer those other social questions close to our doors, and immediately affecting the quality and force of the manhood and womanhood round about us. The best manhood triumphs in the end. Victory comes not to colour, but to character; not to machinery, but to men; not even to material interests, though they bulk so largely in life, but to the peoples cherishing the purest and most unselfish ideals founded on principles of right and justice, and stirred by the finest enthusiasms for humanity. The nation which sets its own house in order will not fail in self-control, magnanimity, peace, and pros-

perity amid the storms of the world. Could we only subdue those four hydra-headed monsters, Alcoholism, Mammonism, Clericalism, and Militarism, we might fling all fears for our Empire to the winds; "other things," empire amongst them, would inevitably be added unto us.

The Greeks tell us of a lad who, when he was fifteen years of age, was a fine tall fellow, taller by a head than any man in the island of Seriphos. His name was Perseus. He was skilled in wrestling, boxing, and running, in throwing the javelin and the quoit, and in rowing with the oar. He was in trouble, and he dreamt the dream that fashioned his life.

A lady, beautiful exceedingly, came to him, and looking him through with clear and piercing eyes, said, "Perseus, you must do an errand for me."

"Who are you, lady? And how do you know my name?"

"I am Pallas Athene, and know the thoughts of men, and discern their manhood or their baseness, and from the souls of clay I turn away. But to souls of fire I give more fire, and to those who are manful I give a might more than man's. Which of these two sorts will you be?"

"Better to die in the flower of youth, and do something brave, than live at ease like the sheep and do nothing."

And then she showed him a monster and said, "See, dare you face that and slay it, that I may place its head on my shield?"

And Perseus looked, and his blood ran cold. At length he said: "If there is anything so fierce and foul on earth it were a noble deed to kill it. Where can I find the monster?"

"Not yet; return to your home, and do the work which there awaits you. You must play the man in that before I think you worthy to go in search of the Gorgon."

Obedient to the vision, Perseus returned to his home and discovered that during his absence his beloved mother had been taken into slavery. Here was his *first* duty: and he gave himself to it with the daring inspired by the new message he had received. At the risk of his life he saved his mother, and thereby qualified himself for wielding the famous sword known as the Argus-slayer, with which he in due time destroyed the all-devouring monster.

That is the Endeavourers' task. We must solve the actual problems close to our hands, and we may then be ready for those that may crop up in the dawning age; we must face the existing evils of our own village and town, and displace them by intro-

ducing the Kingdom of God, the kingdom of righteousness, and peace and joy in the Holy Ghost. We have to get rid of the crude provincialism that still despises the labour of the hand as though it were inferior to the labour of the head ; to shape the laws of the city or district on the Christian pattern, and apply them with patience and energy, build up our trade and commerce on justness and fairness, and not on cunning and fraud ; defend and aid the weak and exposed with knightly chivalry, and so effectively quench the greed of gold and the lust for power that the wealth of the community shall enrich the poorest, and the service of the feeblest add to the common stock of good. Make up your mind that that is your duty, and set yourselves to it with the faith and energy, wisdom and enthusiasm that command success.

II.

But you say : "Not yet. My present task is to shape my character, drill my faculties, acquire knowledge, and fit myself for life. I am young, and it is not for the young to shoulder the burdens of social life. Older men should carry the weary weight of this conflict. Inexperience is sure to blunder and fail. The strong should bear the infirmities of the weak. Backs in the gristle will bend and break under the strain. Men of leisure should lead the war against betting, impurity, and injustice, and establish on wide foundations the authority of righteousness. At life's start we must master a profession, acquire business training, and somehow or other earn a wage."

I frankly admit the difficulty, and fully sympathise with the diffidence ; but I deny that your youth exempts you from the obligation of contributing your full share to the solution of these social problems.

More and more the toughest work of the world is being done by those who find their place in life early, and take it with pluck and determination. Jeremiah complained that he was only a child ; but he was not let off. God told him He would be with him, and make him as impregnable as a defended city, as firm as an iron pillar, and as secure as a wall of brass. Disraeli said : "The young do the real work of the world." Ruskin writes : "The most beautiful works of all art were done in youth." Rome was founded by Romulus before he was twenty. David's victory over Goliath was achieved whilst he was a ruddy-faced stripling. Luther was only thirty-five when he appeared at the Diet of Worms. At twenty-three Melancthon wrote his

Loci Communes, and ten years afterwards he set out the Augsburg Confession. Calvin wrote the epoch-marking and epoch-making *Institutes* when he was three years under thirty. Zwingli's best work was done before he was forty. Milton resolved to make his life a "poem" before the prose of the world had fixed itself in the habits of his life. Carey was under thirty years of age when he wrote that "first and greatest" paper on missions, entitled, *The Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen*, a pamphlet which was the voice of a prophet crying : "Prepare ye the way of the Lord, make straight in the desert the highway for our God." Lord Shaftesbury began his fight with social misery in the freshness of his young manhood. William Lloyd Garrison girt himself with the sword of Freedom whilst the hot blood of youth was coursing through his veins. Moffat and Livingstone, Comber and Hannington, and an exceeding great army of missionaries said, like young Isaiah in response to God's summons, "Here am I, send me." The messenger of the Highest, John the Baptist, finished his work as a young man, and the Christ whom he pioneered was six months his junior. Wherefore, seeing that you are compassed about with so great a cloud of witnesses, shirk no task, seize every opportunity of helping the needy, and run with patience the race of social service, "looking unto Jesus, the Author and Finisher of the faith."

Youth a disadvantage indeed ! It is all the other way. Now is the accepted time ; now is the day of your consecration to social service.

Lose this day loitering—'twill be the same story
To-morrow—and the next more dilatory.
Then indecision brings its own delays,
And days are lost lamenting o'er lost days.
Are you in earnest? seize this present minute,
What you can do, or dream you can, begin it :
Boldness has genius, power, and magic in it.
Only engage, and then the mind grows heated,
Begin it, and the work will be completed."

Your minds are free. The conventions of society have not mastered you. Traditions are not your tyrants. You are growing, and not only fully awake to the fact of growth, but exulting in it. Yours is a wonderfully rich consciousness of life, of its variety and many-sidedness, of its wide relations and wealth of opportunity. You know "God has not left you solitary," but set you in families, in schools, in villages, in towns and cities and in nations, and you see in these conditions the materials and inspirations

for growth and service. You have not thought, you cannot think of finality. The need for reform, for social readjustment, is always in sight. Emerson says: "Young people are all radicals." You have imagination, ideals, enthusiasm, buoyancy, pluck, and self-sacrifice. Middle life sinks into conservatism, becomes apathetic, languid, easy-going, and afraid of passion and zest. Your eyes are in the future. They hark back to the dead years of their childhood. You do not see the illusions of life; they say there is nothing else. You *live*; they forget the world calls for life, and displaces in a month the man who has ceased to live and serve. You chafe under the imperfections of society, and resent the slow growth of the minds of men; they call improvement innovation, whimper in their lazy content, look on poverty and wretchedness and all the other ills of life as of divine right, and are always telling you it is the "pace that kills." Most of you, I hope, have heard the voice and felt *your own call* to cast aside all evil customs, to cast out all false ideas, to fling cowardice to the winds, to ignore your limitations and to become in your place free, strong, and helpful men or women, social reformers, subjects and advocates of the Kingdom of God. You are not eager to escape as many knocks as you can, and to get through life as luxuriously as possible; but to be brave and upright, to seek out that which is excellent, and to cut a straight road for it; and to make the path to the true, the good, and the beautiful easier and straighter for all who shall seek it afterwards. That is your vision, and your first and last duty is obedience, *instant*, whole-hearted, and continuous obedience.

III.

Nor may you forget that your personal growth in knowledge, spirituality of character and force hinges upon the quality and persistency of your social service. Professor Green says what no one can deny when he tells us that "the realisation and fulfilment of the human spirit can only take place in and through society"; and he is merely putting in the language of the schools what Paul said to the Roman Christians concerning their dependence on service for holiness: "You were made free from sin," he says, "by Jesus Christ, and became servants of God," enslaved to God, "and now have your fruit unto sanctification," and the goal, everlasting life; that is, holiness is itself a fruit of service. Gratitude is its inspiration, and its result is purity, helpfulness, or holiness as a quality of character.

No man liveth to himself. No man can really

live and live in himself. His being withers like a plant dug up and flung on the hard garden road. Every moment of egoism is an intellectual and moral loss. "The organism," says Fraebel, "develops by creative activity." Action is education. Our capacities and beliefs, spiritual energies and qualities are the result of what we do. Living is seed-sowing. We are ourselves the harvest. The work that calls for thought and resource, for patience and pluck on behalf of the Home and the Church, the City and the State, develops us, and nothing else will. Sheer individualism is sheer death. Hopeless indifference to social reform is the atrophy of the man as well as of the citizen. Fight, struggle, toil, help your neighbours, and you are an optimist. Sink into an easy-chair, fritter away your hours on baubles, and you will become a pessimist as sure as you breathe. It is only when we work unselfishly, creatively, for the use of others, that we are really happy and really growing. Ministering to others and not to ourselves is the fulfilment of life. "Our wills are ours," although we know not how; "our wills are ours to make them Thine," and we make them God's own in the service of man, in lives of reciprocal helpfulness, in that highest individualism which gives our lives as a "ransom" for the large life of the world.

Why is it so many Christians fall out of the ranks and walk no more with Christ? They cease to keep in living and helpful touch with human life. They sheathe the sword and retire from the field of battle, and leave the evils that wreck the home and the State, cripple the Churches and destroy men in undisputed possession. Paul grows to the very end of his career, for Paul is heard saying as he nears the goal, "One thing I *do*." Gladstone brought forth ripe and luscious fruit in his old age, and was still developing though his eighth decade had closed; for he had not lost his keen interest in active life or ceased from the service of man in the State. It is the only way to grow. Unselfish action is the method of spiritual progress. Take your life to yourself, and use it for yourself, and it crumbles into dust in your hands. Carry it out into the world and use it to help all movements for good and right, and it enlarges and heightens with each succeeding year. You have answered the first question of the awakened soul, "What must I do to be saved?" by thankful acceptance of redemption through faith in Christ; now for the sake of your growth in grace and in the knowledge of Christ, every day should see a fuller response to the inquiry, "Lord, what wilt Thou have me to *do*?"

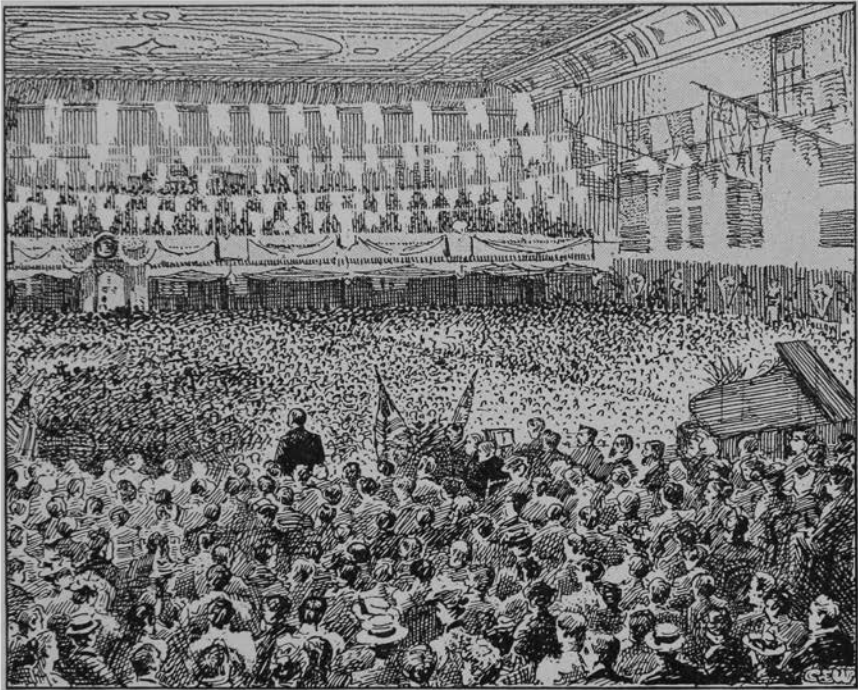
IV.

Again, you are Christians, and it is an indisputable fact that the social problems of the dawning age can only be solved by the forces of that gospel you profess to have accepted; forces that must be applied by men and women who are themselves Christians.

Schäffle asserts in his great work on Sociology "History still turns on the axis of Religion." Every

Squalid homes produce low and bestial lives. The suppression of freedom of speech issues in the suppression of other freedoms, even freedom of thought and of life. Machinery may be immeasurably harmful or helpful to men; and whether it is one or the other depends on the character of the people who produce or use it.

Character is the bottom-fact in all our social problems. Take what course we may we come sooner or later to this bed-rock. Social questions



MONDAY MORNING IN THE CONCERT HALL.

year we live makes us more and more assured of this truth. There was a brief moment, when, it was said, that men believed that changes in the machinery and organisation and laws of our social institutions would themselves effect the renovation of human life. I can scarcely believe men were ever so foolish as to adopt so shallow and senseless a creed; but certainly no one holds that doctrine now. Machinery has its place; and that place is an important one. Bad laws make bad States.

are all mixed up with, and form part of, economic questions. The problems of drink, and of militarism, of clericalism and mammonism are all phases of the fixed fight between man and money. Money organises and fights every other organisation. It menaces the integrity and the perpetuity of every social institute. Mammon is ubiquitous and mammon rules. Mammon federates, grasps, tyrannises, slays. It is as ruthless as a tiger, as cunning as a serpent, and as destructive as hell.

It shrinks from nothing. "Imperialism" is money-making in foreign politics. The soldier fights for mines and markets. Trade is a battle in finance. The Press is the tool of the wealthy. A great municipal reformer is reported to have said with unblushing frankness that "he was in politics for his pocket every time."

Everywhere man is threatened by money, and he can only be saved from the deification of it, and destruction by it, by man ;—by man who is himself redeemed from selfishness, and consecrated to social service. These are the saviours we need. It is soul that weighs most in the real work of the world. It is loving that helps men. It heals and redeems. It introduces into government the idea of paternal co-operation and reciprocal service, and makes the State the servant of all, and chiefly the helper of the weak, the protector of the imperilled, and the friend of those who are ready to perish. It will make the Council Chamber as a tabernacle of God, the fight for a member of the School Board as Christian as a prayer-meeting, and a speech at an election contest as salutary for righteousness and truth as a Sunday sermon.

Summon to your thought all the forces wanted for the solution of these social problems, and you will see that the demand is imperative for all the forces and qualities of the Christian character. Is it unselfish service that saves and heals? Christ who gave Himself for our redemption is its exhaustless fount. Is it irrepressible hopefulness in toiling for a failing cause? Where can you find it so nourishingly as in the presence of Him who went to the Cross with the prophecy on His lips of His universal triumph? Is it faith in the recovery of the fallen you require? Who can sustain it so well as the Revealer of the incomparable wealth of each human soul? Is it daring in onslaught on evil? Christ is the first of a long list of heroes, and still creates the men who say in the face of death itself, "We ought to obey God rather than men!"

Fix it therefore in your minds, that this is your Christian work; you are redeemed for it, you are purified and enriched by it, and you must not cease, whilst you can stir, to attempt to make the whole of human society the sphere of the Kingdom of God.

V.

I read the other day that the Christian Endeavourers in Topeka, the town of Mr. Sheldon, have amongst them a thousand municipal voters, and that by their united efforts they defeated a mayor who sympathised

with the whisky ring, and elected a convinced teetotaler. That is the way to solve some of our social problems. Some of them can only be solved at the poll. You cannot get near them at the prayer-meeting. You must pray, but you must also watch; watch the polling-card, and vote, and vote straight for the good of the city and of the State. Vote together, and vote on Christian principles.

You will all be voters by and by, women as well as men; and you must vote against bad men. Character must be put first in all political and civic servants. "One sinner destroyeth much good." The clever scoundrel must be kept out of public life. Beware of the idolatry of success. Do not suffer yourselves to be taken in by cleverness and cunning. The swindler is not less a swindler because he uses the Government as the tool with which he fills his purse or lifts himself to fame and power. It is the corrupt but plausible politician who appeals to the greed of the people, feeds their passion for pelf, and drugs their consciences with the opiates of falsehood, that we have to expose, and exclude from the direction of social life. There must be no compromise. Go straight for righteousness. Do not suffer evil to be done with the idea that good will come of it. Keep your ideas high. Remember the vote is a sacred trust, and you have no right to put it in a napkin and bury it. Take it and use it, and let the nation have the interest. Ascend to your place as a reformer, believing that the solution of the problems of your world, be it large or small, has a definite relation to your beliefs, your development, your growth in grace and strength, your conformity to the character of Christ, and your responsibility to God.

There is something concrete, actual, in a vote, and it is typical of much you have to do. You must not be visionaries; but get right down to the work that has to be done. "By all means," says Ruskin, "build your castles in the air; then put *the foundations under*." Yes, that is it. Put the foundations under. Castles are ideals, and we need them; foundations are deeds, and we require them no less. Do not beat the air in which you have built your castles. Make your work efficient. Do all the good you can *where* you are, and as you are, making the best of the actual conditions as they exist, and not sacrificing the smaller good because you cannot obtain the greatest. "Politics are only a kind of second best," says John Morley, and in social advance we have often to accept "the second best" or have nothing at all.

You cannot make a clean sweep of intemperance,

but you can abstain, and of course you do. The Christian Endeavourer who does not get that length does not "endeavour" much. But that is far from being enough. You must face the evil. You must attack it. It is hammer or anvil. Which? It is an aggressive foe. It never sleeps day or night. It has yoked all the forces that make it strong. It is full of daring. It knows itself to be entrenched in the habits and customs of the time. It is secure of the support of the Government and of large sections of the so-called religious world. The beer-barrel rules and will rule as long as you let it. Work to deliver those younger than yourselves. Protect the children from the peril of visiting the public-house by pushing forward the measure prohibiting the sale of drink to children.

Associate yourselves with the movements for immediately reducing the number of public-houses. Resist the gambling mania. Use your citizenship to make the world a better place to live in, to help men to live cleaner lives, to feed the passion for righteousness and goodness throughout the world.

VI.

To solve other problems is not so easy. They demand investigation, close study, experiment. We cannot attack them with confidence. They have not been with us long enough; and we are not sure that we have mastered the facts in which they present themselves, so as to be able to put the question into its most fitting terms. There is an imperialism that is true, and also one that is false; an imperialism of God and goodness, great-hearted and beneficent; and an imperialism of Satan and selfishness, hating instead of loving, and destroying instead of saving; an imperialism that would make us a nation of altruists, set on bringing the backward races into line and carrying humanity towards its goal of unity and brotherhood; and an imperialism that says that we are to become a nation of soldiers, an armed camp, drilled and trained to kill our brothers, made in the image and the glory of God.

Nor is it easy to master the difficulties of housing the people in our great cities; though we see that even the unfathomable might of the individual man is affected for good or evil according as the man himself is housed; as he breathes a tainted or a pure air, as he lives in a sweet and wholesome house or in a putrid slum.

Again, Africa, India, China, what questions they raise!—questions that you will have to help in answering; and therefore you must *study*; and first of all I say you must study the New Testament.

J. Jay Chapman says, "that New Testament has civilised Europe." It has done something towards it, and it is certain it has to cleanse and perfect the civilisation of the world.

Study it. It is the best book there is on social service. I am not saying read the section chosen for you every morning, galloping through it with hurrying eagerness, and carrying away with you, if not any of its ideas, a feeling of self-righteousness diffused through your being. No! Get its ideas, breathe its spirit, live in its atmosphere. Know your Gospels as a chemist his text-book, as a builder his measurements, as an actor his part. Go through it. Social problems are seen in the process of solution, dealt with by Christ Himself. His great heart is stirred by the misery of the world, and He Himself belongs to the poor and needy. Labour knew His voice, and wealth came to Him with its questions. In the Acts and Epistles He lifts into fullest life the sense of personal freedom and independence, and yet evolves a society of mutual helpfulness; protects the soul of man from the invading tyrannies of government, and yet treats government as divine.

Get rid for ever of the notion that Christ puts before you impossible ideals, gives precepts on which you may exercise your brains but not your wills. Problems for theologians but not for social workers. No! He is Master; you are follower. Get at His ideas and then do what He says, and the gates of hell will not prevail against you.

And next, I do not hesitate to say, prepare yourself by the study of Ruskin; not that you may conform to his opinions in all things, and blindly follow his suggestions, but that you may take his rule of faith, share the fulness of his spirit, and being charmed by the entrancing melody of his style, dedicate yourself to actual work in the service of your fellows. It is the merit of Ruskin that he is intrinsically Christian. His message is from the heart of the gospel. His ideals are Christ's. His example is inspiring. His dauntless courage, unflagging enthusiasm, and heroic devotion in the fight for righteousness and truth are infectious. He hates "shams." He is no hireling lover of smooth things. He forces us to think. He is

A ruler in the realms of thought,
The one strong man against the world,
He dared to fight his way alone
Through Mammon's jeering crowds, and hurled
That monster from his golden throne.

Join him in *Unto this Last, Sesame and Lilies*, and

The Crown of Wild Olive. They are fundamental to all he wrote.¹ Form classes for the study of his thoughts. Range through life and nature under his uplifting lead. Nurture yourselves on his ideas, and you will be welcomed to the place prepared for you in the true apostolic succession of social service.

Then elect your special sphere of social work. Concentrate. Do not attempt everything. Know some one thing well. Get mastery along some one line and you will stand for something. Get your feet on *facts*. Thus you will become invincible in your crusade against the crowding evils of our mortal life.

Courage, brothers, do not stumble,
Though your path be dark as night,
There's a star to guide the humble,
Trust in God and do the right.

Feed your faith, nourish it to a greatness and strength. Keep your ideals high. Never lower them for failure or for force. Resist the cynicism that regards society as beyond redemption, and treats any evil as inevitable. God is for you. He loves you and trusts you to solve these problems for Him. The trust is the proof of His love. You are a citizen of the Kingdom of God. Realise it. Do not join in the headlong race for riches and rank. Seek first the Kingdom of God and His justice. Aid the churches in their tasks. Identify yourselves with them, make their responsibilities your own, share their stored energies, enforce their Christ-given truths, eject caste, coldness, and the idolatry of social position, and urge them forward to possess the whole social life of man in the name of Christ. They need you,—your freshness and venture, your high aims and self-sacrifice. Come then, disciples of the Lord Jesus, so that the new century may see all the kingdoms of this world become the Kingdom of our God and of His Christ.

THE LITERATURE OF THE TWENTIETH CENTURY.

BY THE REV. G. C. LORIMER, D.D.

The predominant and dominating spirit of an age will always directly or indirectly find its most

¹ Ruskin says in his Preface of 1882 to *Sesame and Lilies*, if that book "be read in connection with *Unto this Last*, it contains the chief truths I have endeavoured through all my past life to display, and which under the warnings I have received to prepare for its close, I am chiefly thankful to have learned and taught."

natural and genuine expression in its literature. From the interest taken in the poems of Homer, from the representations of popular mythology on the stage, and from the criticism of current politics in the comic drama, we gain a very faithful picture of the habits and tastes of the Athenians. Thus also we obtain an idea of Rome's imperial greatness from Virgil, and of her wasteful dissoluteness from the writings of Juvenal. And the same is true of every era since the decline of Greek and Latin culture—the Elizabethan, the Queen Anne, the Victorian—and always will be. Books hold up a mirror to the times in which may be traced their likeness. It forms a school in which instruction is imparted without the aid of the pedagogue. Nay, it blends and interflows, so that the ideas and spirit of one land are transmitted to others.



REV. G. C. LORIMER,
D.D.

But literature does not only disclose the social, industrial, and national lineaments of a period; it reveals the peculiarities of religious thought and life as well. And as it is supposed to be above prejudice, and as it occupies a position detached from the strife and debates of parties, it may exert a more positive influence on the masses of the people than technical theological discussions, or the so-called scientific ecclesiology of our times. Christianity, therefore, cannot be indifferent to its character, and she cannot afford to ignore the serviceableness of its ministry, and the representation of her spirit and aims, which obtain currency through its multiplied volumes.

During the nineteenth century, perhaps more than at any previous time, has literature concerned itself with religion, with its teachings, and with what ought to be its business in the world. And what is peculiarly unique in this movement is the transference to the pages of fiction of the study of questions which formerly were the monopoly of theological chair and pulpit. We may object to the novel with a purpose, particularly when that purpose is religious—but just the same it is with us, and is very much in evidence.

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There is in the literature of our day a tone, a voice that makes us deeply feel the mysteries of faith. In this way we may realise the importance of literature to Christianity. She cannot surely fail to discern how helpful it may prove to her cause,

and on the other hand how disastrous. There is to-day running through the clear, pure, and wholesome waters of literature much that is defiling, polluting, and destructive of the religious life. The stream is not altogether sweet. And the community may well be solicitous regarding the future; and surely Churches that are awake to the signs of the times must realise the obligation resting on them to direct whatever agencies they may have called into activity in such a way as to foster a literature favourable to the adornment of righteousness. To serve this end it ought to be—

Then II. The literature of the new century ought to be *more socialistic than individualistic*. The former term is used as used by Frederic Harrison, to denote a better social existence for mankind. Great importance has been attached to the individual by various popular writers, but now we may fairly anticipate a final social revolution in which the brotherhood of man will triumph. This is now being done, and it will make progress until we have passed entirely from the revolutionary era of "the rights of man," and reached that higher platform, "the duties of man," on which Mazzini stood, and



THE PRESS TYPEWRITING ROOM.

I. *More idealistic than realistic*.—We have had altogether too much of the latter. The former has been struggling to assert itself, and it looks as though recently it had renewed its vigour. But still, the habit of analysis has too strong a hold on us for our real good. Man is unclothed, his flesh is removed, his heart is divided, and we end with the skeleton. Better far even in its extreme form the romantic school, the school in which everyone and almost everybody is idealised. What we need continually is to see humanity as it may be and ought to be.

to the recognition of which he devoted the energies of his glorious life.

III. In addition to this, the new literature will be *optimistic and not pessimistic*. There was a time, and it is not yet ended, when William Morris was accepted as a prophet, and saddened his generation. Liberty has not yielded all the advantages expected, and machinery and commercialism have come far short of restoring paradise. We are yet a considerable distance from Eden. But there is everywhere an attitude of expectancy. With darkness and drifting clouds about us, still

many are looking for the morning. The song of the optimist, like the warbling of the lark, is being heard in the land, and the earth is full of prophecies of better times.

IV. Literature, also, in the approaching time, will be *more evangelistic than naturalistic*. The naturalistic interpretation of things has been carried into religion, and it is characteristic of the last fifty years

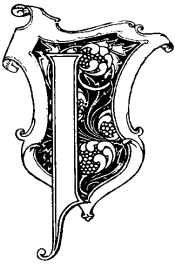
to explain away the miracle and admit only as factors in the great problem forces that are purely human and earthy. But it seems to me that a reaction is inevitable. I am sure that it ought to be. We must return to the doctrine of Christ's vicarious sacrifice, and the makers of books will have to deal with it in the future. This theme must revive before the triumph of good can be achieved.



CHAPTER VII.

Christian Citizenship.

The Day of Rest—The Temperance Demonstration—The Citizenship Meeting.



T hardly needs the gift of prophecy to make possible the prediction that twentieth century Endeavourers will be free from the reproach of neglecting municipal and imperial duties. In America, the Christian Citizenship

plank in the Christian Endeavour platform has been so emphasised that now, in many places, when political and municipal questions have to be settled, or candidates elected for public offices, the churches are consulted as to the side on which their vote will be given. In Great Britain, where the movement is only half as old as in the United States, a quiet, persistent purpose underlies the effervescence of enthusiasm, and Endeavourers are learning to apply their religion in all possible directions. They are eager for practical work, and they stand for the election of good men, the enactment of good laws, for resolute and organised opposition to the drink traffic, the curse of gambling, and the desecration of the Day of Rest. It is not too much to hope that in the coming century Christianity will renew its youth by taking to heart and putting into practice all the principles of the Sermon on the Mount. At the Convention, no speeches were more enthusiastically received than those which touched upon the practical application of Christianity in everyday life, the duty of every Christian to preach and exemplify the gospel of purity, justice, and brotherhood; and the great

truth that, in spite of hate and warfare, "all men's good" must become the universal rule, since the good of one is the good of all, and the hurt of one is the hurt of all.

Citizenship, Temperance, and the Sabbath Question were treated at the Convention in separate conferences.

Not the least important of this trinity of meetings was the conference held on Monday afternoon in the Central Hall, to consider "The Day of Rest: its Necessity and Sanctity." The way in which the subject was stated was itself an indication of how Christian Endeavourers regard the Day of Rest. It is both necessary and sacred. Its secularisation is a crime against both God and man. The value to man of a day of cessation from toil, when he may drop the muckrake, and look up, when in repose of body his soul may find her wings, is so great that only the stern necessity of an inevitable duty or a strong appeal of mercy, can justify him in treating it like other days. Its loss would be a calamity as much to the world as to the Church, and as the subject is a burning one on both sides of the Atlantic, the pronouncement of the Convention may be useful in both hemispheres.

The Rev. J. E. Roberts, M.A., B.D., of Manchester, presided over the meeting, and he used the brief time allotted him to good purpose. He hoped the conference would consider the subject of a Christian Sabbath, not merely humanitarian, utilitarian, or philanthropic, but Christian. "The Sabbath was made for man," but that text is too often quoted without the

rest of the sentence. He would remind them that Jesus added the words—"therefore the Son of Man is also Lord of the Sabbath Day." Recognising His lordship, we shall use the day aright. In a suggestive sentence the speaker stated the difference between the first and the seventh day,—the latter was for prostration after service, the former is for preparation for service. In regard to the modern encroachments on the day, he ventured to think that individual influence is more important than legislation. We must individually do our utmost to secure the right observance of the Lord's Day.

The Rev. Israel Wistar Hathaway, D.D., of New York, was the first speaker. He had a warm welcome, and his address was closely followed. He said—

"To all the Christian Endeavourers of this World's Convention I bring greetings from America, with the hope that we may strike hands anew for the peace of the world, and for the preservation of the Christian Sabbath—a matter whose importance is not sufficiently realised by either the Church or the statesman, though it is vital to Christian civilisation.

I.

"The Day of Rest is of Divine appointment, and is the Christian Sabbath. Don't be afraid of the word *Sabbath*. The Lord's Day is a beautiful and precious name, but it must not be allowed to displace the name Sabbath, which embodies the historic relations and conserves the fact of the Divine origin and Divine authority of this institution which was ordained in Eden, will continue to the end of time, and will be perpetuated in the rest of heaven. Still, we must not fall into the error of thinking of the Sabbath as a Jewish institution. It is a world-institution of which the Jewish Sabbath is but a very small part.

"The Lord Jesus said, 'The Sabbath was made for man': by this He meant all mankind. He also said, 'The Son of Man is Lord also of the Sabbath,' thus perpetuating not only the institution but the name. His word to the Christian nations is and must be the ultimate authority. At the same time, the word Sunday is not to be relegated to oblivion. It enfolds the important historic fact that the heathen or gentile nations of the world had their hebdomadal day for their religious festivals, and by them that day came to be called Sunday because of the prevalent worship

of the sun, as the best manifestation of the Divine to man which they knew. Such men as Laplace, Humboldt, and a host of their compeers, testify of the ancient Assyrian Sabbath; George Smith and Wilkinson tell us that the ancient Egyptians observed a weekly rest-day, as did, in fact, all the great empires of ancient times. As to a change of a day, there never has been any change of the day except as the Jews were given Saturday as their Sabbath day to commemorate the great event in their history, their escape from Egyptian slavery, and also to separate them from their heathen neighbours.

"The whole genius of the Jewish dispensation was isolation, and the Jewish Sabbath day was in keeping with, and for the promotion of, this purpose. First it was a memorial of creation with the Hebrews; then a memorial of their escape from Egyptian slavery. With the Christian era it became

A MEMORIAL OF THE RESURRECTION

of our Lord, which was on the heathen's Sunday. We hear much of the providence that spread the Greek language over all the world by the conquests of Alexander the Great, so that the way was prepared for the dispersion to preach the gospel to all men in the Greek tongue. We ought to hear also of the providence that synchronised the heathen and the Christian Sabbath day as a means of furthering the missionary work of the early Church. The Jewish dispensation was not missionary, but the reverse; as the Christian Sabbath needed to be the same day as the heathen observed, the Hebrew Sabbath needed to be another day that they might be kept apart.

"The necessity of this rest-day is found in the fact that the Sabbath is the expression of the law that is inherent in God's universe. It is a natural as well as a spiritual law: written in the constitution of man, in the tides of the sea, and in the winds of heaven.

"Its necessity is precisely of the same order as the necessity for food or sleep, and it is as truly written by the finger of God in the constitution of things as the law of gravitation. The decalogue is but the formulation of the moral law which is eternal and immutable, and can no more be violated without injury than can any law of life. Lord Beaconsfield said of this institution, that of all Divine gifts this is the most divine and the most beneficent ever accorded to man. No doubt he spoke as a Jew, but we as Christians need make but one exception—God's gift of His only-begotten Son.

"The sanctity of this rest-day is all important; the entire purpose of the day demands that it should be a sacred day. A holiday Sabbath utterly perverts its purpose and renders it a curse rather than a blessing. A secularised Sabbath destroys man. It deadens the public conscience and opens the door for everything that is inimical to the public good. The 'rest' of this day is a cessation from the avocations of the week that we may become acquainted with our Maker, and our relations to Him. It is not the rest of an animal simply, but the rest of an immortal being. Rest in the sense of cessation, cessation from the secular, from the market, from money-making, and from all that is earthly and material, that we may have opportunity of a cultivation of the higher and the better, the spiritual man."

After an exhaustive review of the history and purpose of the scientific and historic arguments for the Sabbath, Dr. Hathaway distinguished between the Jewish and the Christian Sabbath, and, amongst other things, he said—

"The Jewish Sabbath and its purposes have passed away, and the Christian Sabbath and its purposes have taken its place.

"The Jewish Sabbath was one of isolation, the Christian Sabbath is a day of Christian activities, a day for Christ-like work, and in so far as we may divert the machinery of business into this service it shall be fulfilling the prophecy of the time when holiness shall be written upon the bells of the horses. Holiness may be written upon the bicycle, the railroad carriage, etc., when they are brought into Christian service on the Lord's Day.

"The Christian Sabbath is the fuller fruition of the Sabbath law, a day full of the riches of Divine grace, redolent of the love of God to men, memorial of the highest and the best manifestation of the Divine power and love for mankind, and the final victory of our Lord over the powers of sin and death. The nineteenth century has not outgrown the Sabbath law.

"If man has produced conditions at the demand of avarice or worldly pleasures, and ambitions that are opposed to the inherent law of God, they cannot excuse our disobedience, or save us from its results. Some people are like the farmer who cut his grass on Saturday and on Sunday morning knocked at his boy's door, saying, 'Hurry up, Johnny, we must get in the grass to-day, it looks like rain.' Johnny said,

'No, I do not work on Sunday.' Said the father, 'This is a case of necessity, and the Bible says that if the ox or the ass fall into the ditch you may pull them out on the Sabbath day.' 'Oh yes,' said Johnny, 'that is all right *when you don't push them in Saturday night.*'

"Many professed Christians, through ignorance or carelessness, unintentionally allow the rivulets of their lives' influence to swell the tides of Sabbath desecration into a flood that is now threatening the foundations of the Christian home, the Christian Church, and the Christian nation. Many of us have broken from our moorings and forgotten our pledge, and are drifting with the secular tide of Sabbath profanation without realising whither we are tending.

"The Christian Sabbath will be saved or lost to the world by the membership of the Christian Church, and upon the young people of to-day, and upon Christian Endeavourers, rests this grave responsibility."

A somewhat different line was taken by the next speaker—the Rev. R. F. Horton, D.D.

THE DAY OF REST, ITS NECESSITY AND SANCTITY.

REV. R. F. HORTON, M.A., D.D.

MR. CHAIRMAN AND MY DEAR FRIENDS,—It is difficult to imagine anything less like a Sabbath day than the present occasion.

It seems almost a satire to be speaking to you in this roar and tumult of feet and voices about that which, after all, as the previous speaker has told us, is the greatest treasure of modern life—the Day of Rest.

Now I think we are all quite conscious here in England that there is no treasure valued by us which is more imperilled at the present time than the Day of Rest. It is imperilled on the one hand by the greed of men who cannot suspend, even for one day, the perpetual pursuit of wealth; but it is imperilled even more seriously by that thirst for pleasure which has become literally the disease of modern life. And we have to consider what steps we can take, and what ground we can occupy, in order to secure what we all believe is a great treasure, the Day of Rest.



REV. R. F. HORTON,
D.D.

I feel it would be insulting this audience if I were to appeal to them with argument to show that this Day of Rest is precious to us. That may be taken for granted in a Society like this, and, indeed, in any assembly of Christian people. But what we have to consider is, whether it is possible to restore to the modern world the priceless treasure which has been partially taken from it already, and is threatened with complete extinction.

Now, in order to do this, I fear it is necessary to speak in a rather more argumentative vein than seems to be suitable in such a tumult of feet and tongues; but I will carry you back for one moment to one of the earliest laws that was ever passed in England. In the Constitution of Ina, the King of Wessex, there is a law which hallowed the Sunday. The slave who worked by his lord's command was *ipso facto* freed from the law, and the lord had to pay his fine. If he worked by his own will, and without his lord's knowledge, he suffered. But if the freed man worked on the holy day without his master's command, he lost his freedom, or had to pay a compensation of sixty shillings, which would then have been a considerable fortune. We are all tempted, just for a moment, to wish that such a law, securing under penalty the observance of the Sunday, could still be enforced, and that the country would still tolerate it. But I want to point out to you, that while this primitive law of the Anglo-Saxons probably points to one of the great distinguishing features of our Anglo-Saxon life, and accounts to some extent for that eminence which the Anglo-Saxon race holds in the modern world; while I think we may very truly contend that the races at the present moment holding a command of the future, are the races which have thus from the beginning respected the Sabbath day, yet I very much question whether this institution of the Saxon king is not a subject rather of warning than of encouragement. It seems to me that what we have to do to-day is to draw a very sharp distinction between the influence which a State may exercise in securing a Sabbath rest, and that kind of Sabbath rest which the Church demands as the day of worship, and as one of the mainsprings of religious growth.

If I may put it in a very simple form, we are all aware that when the State requires us to do anything, we have a very strong inclination to do the opposite. It is the natural instinct of man, when law requires, to defy the requirements of the law. I remember hearing of a little boy who asked his mother if he might have something which was high

up on the shelf; and the mother said, "Certainly you may have it, my child"; and the little boy's reply was one of fretful indignation, and he said, "But, mother, I want to have something that I mayn't have."

You may depend upon it that that is human nature. It wants to have what it may not have, and it strongly dislikes whatever is enforced upon it by an authority from above. And I believe you can account for

THE DISLIKE OF THE SUNDAY

among a large part of our population in England by the fact that there still lingers in the popular mind a recollection of penal laws which required men to attend church on Sunday, and fined them if they broke the Sabbath day. What we have to distinguish is the limits of the State in the enforcement of the Sunday from the requirements of the Church in making a day of worship.

I believe it is perfectly certain that the State, on economical grounds, is justified in securing the Day of Rest. I believe that whenever it is brought before the intelligence of Parliament upon that ground, and supported by sufficient facts, it will be seen that industrially it is impossible to maintain our modern life unless the State secures a relief from the monotony of toil. I believe that the seventh Day of Rest may be justified and maintained on economical and political grounds, and that no reference should be made to the religious sanction in passing an Act of Parliament on the subject, lest it should seem that Parliament is enforcing religion upon the people, and so creating a revolt which always does result when religion is made a subject of State enforcement.

What we want in our country, for example, is a brief and practical measure passed through the House of Commons, stating the economical necessity of periodical rest, forbidding Sunday trading, closing the public-houses on Sunday, limiting the travelling on Sunday, refusing to omnibus and tram-car companies the right to break the Day of Rest. Not at all upon the ground which to Parliament can never be valid, that God has instituted the Sabbath, but upon the ground which is valid to Parliament, and which would be clear enough to the intelligence of England, that you cannot maintain this Anglo-Saxon race at its present level of industrial and moral efficiency unless somehow or other the day of rest can be secured, and the outlay of intrusion, of greed, and of pleasure, upon that sacred rest of the people, can be finally and legally arrested.

That it is possible to appeal to the country upon such a basis was incidentally proved by the great agitation which was raised in this country a few months ago, when two of the most popular newspapers proposed to issue a Sunday edition. You will remember that the intention of those two great papers was very signally frustrated, and I shall never forget the pious and edifying announcement made by the Editors of the *Daily Telegraph* and *Daily Mail*, when they announced that they were withdrawing their Sunday editions in deference to the religious instincts of the religious people. But let me remind you that, as a matter of fact, what led to that disastrous measure being repealed was not the agitation of the religious people. It is true that religious people were agitating against it, but we saw very shortly afterwards in another instance how feeble is the protest of the Church against evils of a national kind where it is simply the voice of the Spirit and the plea of God against the selfish interests of men. But what led to the *Daily Telegraph* and *Daily Mail* suddenly becoming pious and withdrawing their Sunday editions in deference to the religious instinct of the people of England, was simply that the men of the Press themselves rose up in revolt and refused to have taken from them what has been, and what I trust still may be, their one security for carrying on a wholesome life in that disastrous and difficult trade of journalism.

That being the case, I believe you could appeal to the English people upon the ground of common sense. You could represent to the pleasure-seekers on Sunday how cruelly they are violating the rights of others. You could show to these giddy people of the West End who crowd the Thames, the crime of causing the boatmen to await all day upon their idle pleasure. You could show them that in their thoughtless indifference to men, they are spreading havoc all along the course of the Thames, and they are making the lives of multitudes of their fellow-creatures impossible simply to gratify the idle pleasure of an empty mind, and you could convince men. Happily, English people at least have still a touch of pity in their nature, they still have a sense of justice in their actions, and while they are not sensible as yet to the highest appeals of the Spirit, they are sensible to the elementary laws of justice and pity; and I believe an Act of Parliament on such grounds could be passed which would secure for us

A REAL DAY OF REST

in England, in which the streets would again be

silent, in which the country-side would again be quiet, in which there would be a pause in the busy rush of life for men to rest and recover, and there would be a possibility of the future which will undoubtedly be torn from us if the present desecration of the Day of Rest continues.

But now I have simply urged that side in order to distinguish it—I trust in no spirit of criticism or dispute with the eloquent speaker who preceded me—to distinguish it from the religious question, which to me, of course, is far more important than the one which I have just mentioned.

So far from holding the view that legislation and the Sabbath must be defended upon religious grounds, it seems to me essential to religion that it should not be rested in the public eye upon that sanction which always provokes a certain latent opposition in the human mind. Secure your day of rest on legislative principles, but secure your day of worship by an appeal to the clear intelligence, the conscience and the heart of the people whom you have saved from labour. Let it never be even supposed that we have passed that measure in Parliament in order to fill our churches, or in order to force our religious opinions upon the people. Let us try to make it clear that we will secure their day of rest on simple principles of humanity, and then let us make it clear that we do try to show them how the Day of Rest may be used by seeking the rest which remaineth for the people of God.

I believe that the great difficulty at the present moment arises, as one of the speakers said, from the fact that Christian people violate the Sabbath day.

It is no doubt the great difficulty of the present moment that good, and even Christian, men and women have lost their sacred sense of the day of worship which made our forefathers begin their Sabbath when the sun fell on Saturday evening, in order that they might approach the great day of rest and worship prepared for so great an undertaking as communion with God. To my mind there is no greater poem in the English language (if the Scotchmen present will excuse me for calling it English) than Burns' "Cottar's Saturday Night." What a picture it is of the foundation on which a great State can be built! What a picture it is of the sanctities and the solemnities of the worship of God—the simple peasant gathering his family around him on the Saturday evening to pave the way to the house of prayer with prayer and praise and meditation upon the family hearth.

What we wish to restore in the Church is that great Puritan idea of household worship, which

leads us up to the house of prayer; that great Puritan idea that it is not the priest who makes the Church, but it is the Church which makes each Christian man and woman in a true sense a priest of God who prepares for the great offerings of praise in the quietness and solemnity of his own heart.

That is what you Christian Endeavourers have to accomplish for the coming generation. If you can do that, you will restore the love of the house of God.

Why do men not care to come to church? I was told upon this platform this afternoon a melancholy instance of one whom I know myself, who once delighted to come to church, and has now given up the whole practice of religion. And the reason given for this apostasy was simply this—that he had taken to going to dances. I do not, of course, say that going to dances would have that disastrous effect upon everybody, but I am telling you the effect that it had upon him. A man whose days are spent in unnatural excitement and the giddy society of the world, finds the solemn communion with God, and the worship of God's house, intolerable tedium. What keeps men from church is not that they do not need the worship and teaching of the assembly of God's people, but it is that by Sunday morning their nerves are exhausted and they have no taste for the quietness and the simplicity of the house of God. If you can bring people back to simplicity of taste, to simplicity of life, you will find that you have restored to them what is indeed a natural instinct of the soul, a love of that quietness and hush that falls upon the assembly of God's people when they are met to worship Him.

I hear of many expedients at the present time for making the house of God attractive, and I do not say one word against any expedient which makes it really attractive, but I am inclined to protest against expedients which give brief and sensational attractions to services, and then, when they are over, leave the people more hardened against the worship of the house of God than they were before.

It seems to me that what we want is to make our day of worship, and our house of prayer, such a manifestation of the presence and the power of the Spirit of God, that men will literally find it more attractive than the amusements of the river or the golf-field, and more restful than lying in bed all the day long. It is a great undertaking. I do not think the minister is able to do it alone, but I am persuaded that the Church, as a Church, if all the members of the Church understand what is needed, can rebuild the house of God, can re-establish the

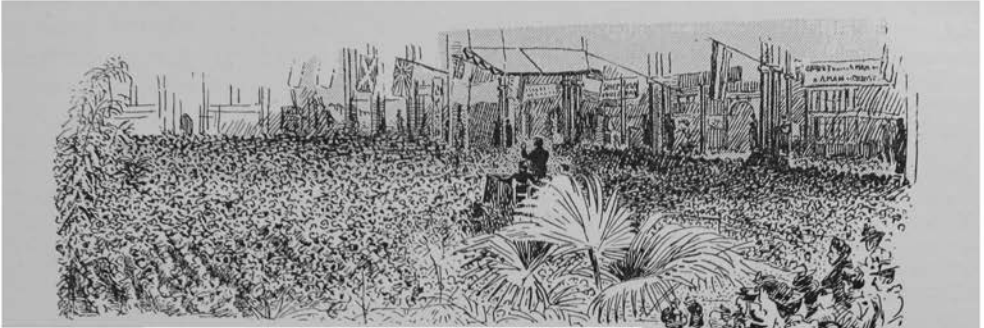
altar of spiritual worship, can make the old delight of treading the ways of Zion as keen and as tender to-day as in the days of the Psalmist; and we may yet see in the happier twentieth century our houses of prayer thronged with believing and worshipping multitudes, and we may see these frivolous intrusions into the sacred day swept away from our Protestant communities by the general conviction of the people of God, and by a ready and rational acquiescence of the whole community which has been convinced that upon a genuine Sabbath day rests the prosperity not only of the Church but of the State.

THE TEMPERANCE DEMONSTRATION.

Endeavourers are all red-hot teetotallers, and the Temperance Demonstration in the Central Hall on Tuesday was one of the greatest meetings of the Convention. The chair was occupied by the Rev. J. Tolefree Parr, who delivered the following address:—

"FELLOW-ENDEAVOURERS, AND COMRADES IN THE TEMPERANCE ARMY,—I greatly rejoice that this temperance demonstration occupies a conspicuous place in our World's Convention programme. It does not strike a discordant note. It is quite true that Christian Endeavour exists supremely for spiritual ends; so does the Church of Christ; but in the interests of self-preservation, the evangelisation of the lapsed masses, and the salvation of the heathen world, the Church of Christ has been compelled to take up an antagonistic position towards the traffic in strong drink. She has begun to take the temperance movement into her institutions, and God is blessing her for the movement's sake. Total abstinence is not a condition of membership in Christian Endeavour, but Endeavourers are young Christians. There are no fossils among them. The Christian Endeavour represents the highest evolution of the Christian conscience in relation to temperance, and therefore its attitude towards strong drink is that of enlightened and intense antagonism. A non-abstaining Christian Endeavourer is an anomaly, I had almost said a monstrosity.

"The attitude of Christian Endeavour to-day will be the attitude of the Christian Church toward the drink traffic to-morrow. Christian Endeavour stands for robust, full-orbed Christianity; the Christian Endeavourer can truly say, 'I am a man, and therefore nothing that concerns man is foreign to me.' Christianity is pity and self-sacrifice. The pledge



THE TEMPERANCE DEMONSTRATION.

is one of the most practical expressions of the spirit of self-sacrifice which had its highest illustration in the death of our Lord upon the Cross.

"Our meeting to-day is singularly opportune. It is true we in England meet under a shadow. Despite all the efforts of temperance reformers (and those efforts constitute the brightest chapter in the social history of our century), there is no visible diminution in the ravages of strong drink. Our drink bill is larger than ever. The trade is entrenching itself behind gigantic syndicates and limited liability companies. The liquor boss of American politics has now a counterpart in English elections, and the trade has become almost omnipotent in politics. The present Government has flouted the Children's Charter, not because there was any lack of public support; their own Commission recommended it, and no measure within the memory of man has ever received such influential and unanimous support of the enlightened citizens of the country. Yet they refuse to pass the Bill. Why? Because the trade put such tremendous pressure upon them, and threatened them at the next election.

"Before that threat of the liquor men, the Mother of Parliaments, the Government of a free, civilised, and Christian nation was humbled in the dust.

"Lord Rosebery's warning has come true all too soon. 'Unless you control the liquor trade, the liquor trade will control the nation.' The sophistical plea set up by the liquor trade was the old cry about the liberty of the subject. That cry is out of date. In the name of the better conscience of the nation, the State has assumed functions in regard to child-life which the older political economists never dreamt of. In the Education Acts, the law for Prevention of Cruelty to Children, in recent factory

legislation to prevent the exploitation of child labour, the State has sought to safe-

guard the little children. This is true liberty. The chief gauge is the gauge of civilisation. Tell me how the nation treats the children, and I will tell you how far it is civilised. It is not 'Liberty' the trade seeks, but licence, and there are hemispheres of difference between the two. Liberty is the happiness of all, licence the happiness of the few. Liberty is order, licence is anarchy. Liberty restrains all for the good of all, licence restrains not to the disadvantage of all. Liberty is progressive, 'slowly broadening down from precedent to precedent'; licence is hell's protest against stagnation. Liberty is the evangel of peace, licence the black-winged accompaniment of war. Liberty is from God, who by wise moral laws restrains all moral beings for the happiness of all. Licence is from the devil, turning cosmos into chaos, spoiling the work of the Creator. Blessing or cursing, life or death, heaven or hell! Such is the difference between liberty and licence.

"In the sacred name of Liberty, as understood and interpreted by Christian civilisation, we here to-day demand the protection of little children from the deadly demoralisation of the public-house. The trade has thrown down the gauntlet! We will take it up, and fight to the end for the redemption of child-life.

"There are some hopeful signs, however, some stars of dawn in the dark sky. One is the growing unity of Christian churches and temperance reformers. This platform is significant. Whatever ecclesiastical differences may divide the churches,



on great moral issues we are absolutely one ; and the most hopeful sign of the hour is that the Church of England, the Free Church Federation, and a large body of temperance reformers, are all agreed upon demanding at least the recommendations of Lord Peel's report. At the disastrous frontal attack of Magersfontein, when the flower of our best regiments was mowed down by Boer bullets, a smart Yankee asked, 'Was there no way round?' and Lord Roberts found the way round, and with far less loss of life secured the triumph of British arms. As Christian citizens and temperance reformers, we shall reach our Pretoria of prohibition by the way round of Lord Peel's report. We have reached the third and final stage in the temperance reform, which is the sure prelude and promise of victory. All great reforms first originated in an idea inspired of God in the mind of some man with the undimmed vision who was dubbed a fanatic. But others gathered to his side, and began to propagate his idea. Societies were created to propagate it, and finally the State accepted it and incorporated it in statute law. Such is the story of the triumph of the abolition of slavery, first advocated by Wilberforce ; of Factory Act legislation, first urged by Lord Shaftesbury ; of the protection of children from cruelty, pleaded for by the children's friend, Benjamin Waugh.

"The seven men of Preston conceived the idea of total abstinence. Temperance societies arose, and have magnificently done their work. We are now emerging from what I may call the sectarian development of the temperance reform. It is now a national demand. Citizens of all parties, and Christian men of all churches, whether teetotallers or not, unite in an imperious demand for drastic legislation. Sir Wilfrid Lawson wittily but forcefully says, 'There are arrayed against us three forces of ignorance, appetite, and interest, and the greatest of these is interest' ; but there is something mightier than vested interest, an enlightened national opinion, an aroused national conscience declaring for righteousness.

Down let the shrine of Moloch sink
And leave no traces where it stood ;
No longer let the idol drink
His daily draught of human blood ;
But raise another altar there,
To truth and love and mercy given,
And freedom's gift and freedom's prayer
Will bring their blessings down from heaven."

The next speaker was the

REV. PAUL M. STRAYER

of Baltimore, U.S.A. He had a cordial welcome on account of his nationality, and his speech evoked ringing cheers. He began by protesting that he was not what is called "a temperance man." A publican could call himself by that name ; it might even be misused by the man who got drunk only once a week. The Greek word so rendered in the New Testament means self-control. Any indulgence in any evil is intemperance, and true temperance means moderate use of good things, and total abstinence from things evil or dangerous. In eloquent phrases the speaker showed that there were physical, psychological, and moral effects flowing down from generation to generation according to national or personal habit in this relation. Many a drunkard could trace his career to the example of his moderate-drinking father. The very thing that had cursed the home was often found on the sideboard and at the fireside. In burning words he pleaded the cause of the many children who are doomed to drunkenness and consequent misery, even before they are born. Drink is given to them in infancy, and they are taught to like it. The other day he met a child of eleven who said that lager beer was "nice." He felt that he was addressing a special audience, an audience of Christians and Christian Endeavourers, and he urged each one to remember that he is, under Christ, called to be a redeemer of men. Let each ask himself what attitude Christ would have him assume and maintain in relation to this great temperance movement. No Christian can deny that he is responsible for the helping of our weaker and our fallen brother. The majority of Endeavourers are total abstainers ; in closing, he would entreat them for their own sake, for the sake of others, and, above all, for Christ's sake, to fight the drink evil in all its forms. Let them see to it that every Endeavourer is pledged to fight the drink, and that every active member takes some practical share in the battle.

Another valuable address was given by the

REV. CANON BARKER, D.D.,

Chaplain to the Queen, and a well-known

temperance worker. He had a most enthusiastic reception. It rarely fell to his lot, he said, to

address an audience so vast, so enthusiastic, and so evidently enlightened and thoughtful. That meeting was a bright spot "amid the encircling gloom." He regarded it as the greatest crime of the present century that an evil that need not exist, that the majority of the people desire to see destroyed, that

the great Christian conscience of the nation has condemned, should be supported by the Government of the country. A drinking nation must be a poverty-stricken nation, must be a weakening nation. For fifty years the Church of England and all the Dissenting denominations had discountenanced the liquor traffic. He asked whether this great Convention was to have any outcome in this connection, any influence upon the thought of the country. It would be much to be able to say, two years hence, that the World's Christian Endeavour Convention started a great movement for the practical solution of this pressing problem. Let it be written that at the Convention the death-blow was given to the most gigantic evil of this generation. This must be by prayer; it must also be by effort. In the history of this country there was never a period in which so much depended upon the realisation by Christian men and women of their responsibility as citizens. God grant that the spirit of all truth and righteousness may deepen upon all Christian hearts a sense of that responsibility.

At this point a visitor was introduced, and Mr. Charles Wakely, Honorary Secretary of the United Kingdom Band of Hope Union, expressed the greetings of that great society to the World's Convention, and his pleasure at finding it deliberating on the temperance problem. He

reminded them that the important question is not "How long have you been an abstainer?" but "What are you doing for the cause?"

Some disappointment had been felt at the absence of Lady Henry Somerset, but it vanished in a peal of laughter when the

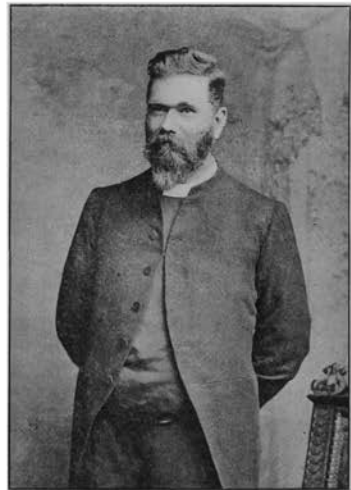
REV. JOHN McNEILL,

looking brighter and stronger than ever, invited the delegates to exercise their Christian Endeavour imaginations, and regard him as personating Lady Henry!

He announced himself as "an out-and-out teetotaler," the son of teetotalers, and declared that he had "stopped drinking before he began,"—that was the best time to stop. Everybody who saw and heard him must have felt that he was a capital specimen of an abstainer, for he was irresistibly "jolly," and looked fit for anything. He humorously claimed to be the holder of the world's ministerial record for a three-mile sprint,



CANON BARKER.



REV. JOHN McNEILL.

since he had run that distance to catch the midnight express from Berwick to London; and he

certainly established something like a record in speech-making under difficulties during the Convention. His voice seemed none the worse, however, for its Convention wear and tear, and in its most tremendous tones he urged that drink should be driven out, and showed that ministers, too, had their part in this reform. Amongst other trenchant statements, he said—

“Ministers must frequently bring the temperance question before people in the ordinary congregations, for there are still a great many good Christian people, and steady church and chapel goers, who have not made up their minds, at anyrate they have not made up their *mouaths*, against the drink traffic. It is worth a minister's while to keep pegging away in this direction, and when Temperance Sunday comes round, let him preach a temperance sermon, and a fair and square sermon about the business. He must not be mealy-mouthed, even if he finds himself in the awkward position of having on one side a pewful of moderate drinkers who happen to be influential people, and on the other hand a pewful of emphatic abstainers.

“It is important to make people understand that grace, however much they may have of it, will not interfere between physical cause and physical effect. Grace will enable them to keep the drink outside them, and it will enable an honest man to ask and answer the question, ‘Must I take this thing?’ For my own part, I believe that having regard to his example, looking to his brethren and to the teaching and example of Jesus, and to the terrible danger of his time, a minister ought to answer that question in the negative. Minister or layman, the moment anyone took drink, be the person an archbishop, a canon, or anyone else, the drink, once it got over the lips and down the throat, never said to itself, ‘Now, I have come down into the interior of a good, godly Christian, and I had better behave myself.’ It would just behave itself in the same way as when it went into the interior of a coal-heaver, where it was apt to be at its worst, and kick up a racket.

“Look after your individual relation to the evil, and then be prepared to fight it in all its ramifications. And don't lose heart, for God is with you.”

In an article referring to the Convention, the *Westminster Gazette* called attention to the significance of this meeting and the fact that the Convention had not neglected the crucial ques-

tion of temperance reform. “Very few speeches have been made or sermons preached in which the drink traffic has not been arraigned and condemned. We hear it said that the present moment is the ebb-tide of temperance reform, and that we shall have to wait before the flowing tide is with the reform party. But no one can have been a witness of these huge gatherings—one ceased to dwell upon their mere size—without feeling that in the Christian section of the community there is and has been no ebb-tide nor yet any slackening of strong determination to secure some measure of temperance reform. At least Christian Endeavourers have done their plain duty, and that is to express their detestation of a traffic which is responsible not only for a large share of the crime of the world, but for the hindering of the efforts of all the Churches in their work of saving men and women.”

At the same hour as the Temperance Demonstration, a Christian Citizenship meeting was held in the Concert Hall. The Rev. H. B. Workman, M.A., presided, and he was heartily applauded when he declared that at this time of day there is no need to apologise for holding such a meeting in connection with Christian Endeavour. Religion is not a mere effort to reach a distant heaven, but to make this world into a heaven. The government of our cities is a direct responsibility laid upon the Churches. We have national responsibilities, too; and never was it more important than it is to-day, that a man should hold before himself a high aim in national life.

Christian ideals were practically expounded by the Rev. R. Veitch, M.A., of Liverpool.

THE CHRISTIAN AS A CITIZEN.

BY THE REV. R. VEITCH, M.A.

As Christians, our personal religion does not end in getting our own souls saved, but in contributing the best and most we can to the redemption of the world. Personal salvation is salvation to goodness, and goodness is a growing perfection in the fulfilment of duties towards God and men. Some of our noblest duties and opportunities of service are included in our citizenship.

Christ loved His city and nation, loved them

enough to weep over Jerusalem's foreshadowed doom, and her repeated rejection of the prophet souls who had her best life at heart. His authority cannot be pleaded for any "cloistered virtue," or for a religion which is of a church order simply. He insists on Good Samaritanism, and He came not only to preach good tidings to the poor, but to bring shattered and disappointed men out into a life of buoyant strength and hope, and to proclaim "the acceptable year of the Lord"—the new social era of a redeemed humanity. The Christian religion must in our day present new evidences that the Spirit of the Lord is upon it, and the emancipating spirit in it. Many of us are looking with growing hope for a great revival of religion at the opening of the twentieth century, and we are seeking to prepare the way for it. But the question presses in on us whether, before "the glory of the Lord shall be revealed" and multitudes be found turning to God, the people of God must not show that they are at least intent on the "crooked" being "made straight" and the "rough places plain." Either preceding this revival or as a result of it, there must be a bracing to the task of social reform. Christians must devote themselves more patiently and resolutely to the duties of citizenship, and the hope of this is in the young men and women of the day. Rally, Endeavour!

At least, along with the gospel to the masses, there must be a more courageous, hopeful, and devoted attack made on

THE PROBLEMS OF POVERTY AND DRINK.

We must make our cities and large towns not only tolerable, but more pleasant and healthful places to live in. We must make it a crime to let houses unfit for habitation, just as it is a crime to sell food unfit for consumption. We must protect honest workmen against the consequences which arise from the difficulty of finding new work in our growingly complex social system. We must endeavour to afford in every way, to all, full opportunity to realise the manhood that is in them. The hopeless, helpless, poverty-stricken, and drink-besotted in the nation must be persuaded of the care Christian people have for them: then may they listen at least with greater expectancy to the Christian's gospel.

But now, take the Drink Question of England as a marked example. Is there any fair probability that, without a much larger infusion of the Christian element into politics, any kind of satisfactory reform will be carried? Let us not dwell in a fool's paradise. The system is entrenched. It is supported by large capital. It has strong political power.

Business is first; the morals of the nation only second in consideration. You know the motto of those interested in the drink traffic: "Our trade our politics." And you have not yet seen what the trade can do. It has never taken the reform party seriously. It has been able to persuade itself, and the public, and us too, I fear, that we were divided. We have fair warning in the fate of the Children's Bill. There have been few measures of any recent day supported by so great a weight of expressed public opinion. Churches and official public bodies have vied with one another in the number of petitions in its favour. But we can be played with, it is thought, while the trade is powerful, and will wreak its vengeance, so the plea is set up that time cannot be found to consider "this controversial measure." Yet time could be found the same evening to discuss a Menageries Bill. The drink traffic is not going to be radically reformed by playing at citizenship. Christian people must take off their coats. The ordinary politician is never going to do the work. It will need Christian devotion to principle, and a determination to subordinate every interest to the moral well-being of the people.

This instance only illustrates what is needed for many another reform which moves with limping feet. The Christian citizen must so far enter into active political life as to be at the choice of candidates for public representation. Any other action comes too late to be effective. In many constituencies one hundred to two hundred moral reformers who would resolve to enter what our American friends call the "primaries," could determine that a candidate of their own mind and spirit should be selected, and if they would work for it could secure his return to power. Certain constituencies could be indicated where even half a dozen devoted men of principle have entirely changed the aspect of affairs in the course of two or three years. If Christian people—especially our young men and women—would resolve to count for all they were worth in the public life of England and America they would accomplish much.

Our city or town, as well as our country, should claim our attention. There is a civic as well as a national patriotism of a true order. Know your city. What is your death-rate? That largely determines where your people are to be ranked in the scale of civilisation. Don't boast of anything your city possesses if, amongst other things, it has not, relative to its conditions, a low death-rate.

Two things in conclusion—

First—What is here advocated is not advocated

in blindness to the mighty influence of your Churches in the up-building of character, and therefore in the securing of civic and national well-being. Similarly a good private Christian life is like the salt of a city or nation. And further, special circumstances may define that duty lies in certain limited channels for some. But citizenship and public life should not be dominated by other than Christian men.

Secondly—If you have rather feared to mix yourself up with the world's life, lest you could not then retain the fervour of your spirituality, consider that unless some special plea can be urged in your case you are falling away to monasticism. You are called to conquer the world in Christ's Name, and you shrink from the battle. Fear not! Put on the armour of God! Stand strong in principle, and gird you with resolution; then trust God for guidance and strength.

Workman of God! Oh! lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike.
For right is right, since God is God,
And right the day must win,—
To doubt would be disloyalty,
To falter would be sin.

THE CHURCH AS A PREPARATION FOR CIVIC LIFE.

BY MR. PERCY W. BUNTING, M.A.

The next speaker was Mr. Percy W. Bunting, M.A., editor of *The Contemporary Review*. He was all the more heartily welcomed because he urged the duties of citizenship on women as well as men. Endeavourers believe in women's power, and in the Christian Endeavour Society all offices are equally open to members of both sexes. He understood

"by civic life not the whole region of society, not the ordinary philanthropies of the Church and the world, not the sphere of government. By government was understood not only parliaments, town councils, and officials, not only voters, canvassers, but the whole community, in fact. Now, how can the Church prepare people for playing a worthy part in this life of politics? First, by cultivating the individual character. One of the greatest difficulties in political life is individualism, the tendency of each to exalt himself and play for his own hand. It had been cynically said of the French that not one

of them could suppress himself sufficiently to be able to act with any other. It is organisation that tells in politics. Now, every Christian enters the Church by the way of himself. He has to confess his sins, submit himself to the supreme authority of God, and promise—and practise—obedience. That is a necessary preliminary to acting effectively with his fellows in a common object. Next, the Church, having begun with self-discipline, goes on to train its members in co-operation. Both in its own business and in its philanthropies the Church is an excellent committee school. There, in a warm and friendly atmosphere, among sympathetic people, people are trained to subordinate their own views to a general end, to think and express themselves moderately and with deference, to listen patiently to others, even if one does not agree with them, to take a practical view without sacrificing principle—in a word, the art of co-operation. Those who know anything of political life feel most strongly how much selfishness, crankiness, indiscipline go to the spoiling of a good cause and a good fight. In the Church there are generally no parties; the aim is simple and clear, and habits of thought and action are formed which are of the greatest use in the wider arena of the world. Then, thirdly, the main preparation of the Church is in the spirit in which public matters were approached and dealt with. The government of the world had to be carried on long before there was any Church. It was an iron discipline, under which the peoples groaned—but were trained by sheer law. Human society was held together by a firm framework of compulsion and arbitrary authority. Government is wider and older than the Church. The Church is founded upon opinion and consent; it is voluntary, co-operative. But the Church is

THE SOUL OF THE WORLD,

and is gradually training and moulding the principles of government. Modern politics—the system of self-government, as we call it—were formed upon the Christian principles of submission, mutual respect, brotherhood, and were in part learned from the Church. The business of the Church was, through its members as citizens, to carry forward this interesting process, and transform the government by sheer force gradually into a government of opinion, consultation, consent. Former speakers have spoken of Christian principle as applied to municipal and social matters; I would rather direct your attention to the importance of Christianity in national politics, which are now

of such vast importance. In international matters selfishness is more avowed and unblushing than in domestic affairs; but nowhere is the application of Christian principle more essential than here. I would say nothing for or against Imperialism; all depends on the spirit in which it is worked, but for good or evil it is an immense and world-wide factor. I speak not of the British Empire alone; there is the Russian Empire, also the colonial policy of France and Germany, the new-born expansion—still hotly disputed—of America. The fact is that the progress of scientific discovery is throwing the world not only into one market, but almost into one community; by the action of the telegraph all the reading world are discussing the same events day by day; civilised opinion is gathering force, and for purposes of government the less civilised and powerful States are rapidly being crushed against and subordinated to the more powerful, wealthy, and civilised. These are the highest matters with which the world, and therefore the Church, has at this moment to deal, and it is for young members of the Church, well grounded in Christian principle, trained to govern themselves in the power of the Master, to whom the kingdoms were given, trained to act together in His name, to live a full and vigorous life in the whole world, as well as in the Church, and fill their hearts and minds with the vast tasks and problems of the Christian religion. It has been said that the place of women was in the home. He did not accept that. Let young Christian women read the newspapers, and learn to see and follow the hand of government in the great world. Let them take their place in the seat of political power—public opinion; work at it, and seek to mould it. And if the young men who read newspapers would turn their eyes a little from the football and sporting columns, and attend to the world's business, a vast force of Christian opinion would be generated by which the Christian Church would, through thousands of minds, increasingly sway the course of history."

After Mr. Bunting the Rev. W. T. McElveen of Boston showed how true citizenship touches larger issues than those of merely local affairs.

TEMPERANCE AND THE CHILD RACES.

REV. W. T. McELVEEN, PH.D., BOSTON.

Much has been said in praise of the Anglo-Saxon civilisation, the many amenities and privileges of

which we are enjoying. But the English-American civilisation has a darker as well as a brighter side; it maims as well as it mends, it hurts as well as heals, it blights as well as blesses. Apart from the Christian religion, which is so interwoven into it, and which is the very breath of its life, it has in it no energy that is calculated to produce lasting good results.

Our civilisation may disturb the static social condition of heathendom, it may make the pagans dissatisfied with themselves and discontented with their surroundings, it may increase their wants and make them consumers of articles manufactured in Europe and America, it may even make them clever and enterprising, but all that will not transform their lives and characters. We won't make the heathen better—that is, thoroughly and permanently better—by introducing them to what has been called the subduing influences of our mode of life and our schools. You can no more improve men by improving their circumstances than you cleanse the springs back on the hillsides by filtering the water of the river into which they trickle. Our Anglo-Saxon civilisation, save when it is accompanied by the glorious gospel of the Blessed God, is impotent to regenerate.

Time and time again it is asked, What is the cause of the rapid decline and decay of the native races that have come in contact with Englishmen and Americans? The answer is, English and American vices. The undeveloped races fade before the hot breath of Anglo-Saxon vices.

THE TEMPTABLE CHILD RACES

quickly copy our vices, but seem powerless to incorporate into their lives our virtues. And having in them no preserving salt of the gospel to arrest the progress of the diseases that we plant in their midst, they soon die—die of internal corruption.

Now, one of the vices which the heathen quickly copy and which results so fatally among them is the accursed drink evil. At the great parliament of religions, that convened in Chicago in connection with the World's Fair, a Brahmin of Madras painted a word-picture of the Anglo-Saxon civilisation. He represented the civilisation in which we glory as a goddess with a Bible in one hand and a bottle of rum in the other, and in an outburst of feeling he cried out, "Oh! that the English had never set foot in India; oh! that we had never seen a single European face; oh! that we had never tasted the bitter sweets of your civilisation, rather than it should make us a nation of drunkards and brutes." We

all know what a curse the iniquitous liquor traffic has been in our own lands. In America the saloon is Satan's chief fortress, it is the school of anarchy, the breeding-place of criminals and the nursery of woe. For a monetary consideration we have licensed hell, and given the devil freedom to produce misery, profligacy, cruelty, and all forms of wickedness, and to transform children of God into paupers, madmen, felons, and harlots. In the United States the liquor traffic damns more souls than any other agency of the devil. And the testimony of missionaries and travellers is that that diabolical trade is not bettered but rather made the worse by exportation. Indeed, Satan has not devised a more effective scheme for defeating and bringing to nought the labours of Christ's servants in the foreign missionary field. Strong drink and the innumerable vices which follow in its train comprise the greatest foe—the most seductive and destructive foe that the Church of God has to contend with in her holy mission of saving souls. The greatest hindrance to the progress of missionary work is not the ignorance or the superstition of the heathen, but the liquor imported from so-called Christian lands. The chief evil our missionaries have to contend with is not something that is native to foreign soil, but something planted there by conscienceless, greedy traders. The doors that the foreign missionaries open are at once entered by vendors of liquor. The blessed work done by the missionaries is undone,—ay, work that required years to build up is sometimes razed to the ground in a few months. Bishop Jeffries, for over thirty years a herald of the gospel in India, declares, "For one really converted Christian as a proof of missionary labour the drinking practices of England have made a thousand drunkards." David Day, for nearly a quarter of a century a faithful missionary in the Liberian Mission on the West Coast of Africa, declares that as soon as a missionary takes his place he will return home and take the platform against the rum traffic because he thinks he can do more by warring against the liquor traffic at home than he can by preaching and teaching the gospel in Africa.

Is it not sad and humiliating that the blessings which the Christian Church brings to needy communities in foreign lands is more than counterbalanced by the demoralisation occasioned by the English and American liquor traffic? This soul and body destroying liquor, bear in mind, is sent out from England and America; it goes with the sanction of our people and under the protection of our national flags. We not only license but decorate with our national coat of arms this most diabolical

of all traffics. Oh! the shame, the pity of it! Fellow-Endeavourers, our hands are stained with blood, our national flags are dishonoured. With one hand we give the water of life; with the other, hell's fire-water. May God help us to wax hot with shame and anger, and keep us righteously indignant until our hands and our national banners are cleansed of this foul stain.

The abominable liquor traffic not only degrades and demoralises but decimates these child races. Missionaries testify that they have seen entire tribes wiped out of existence by the drink curse. At the recent Ecumenical Missionary Conference held in New York City, four largely attended enthusiastic meetings were devoted to this subject of the protection of the native races against liquor; and at those meetings missionary after missionary told how the liquor traffic, authorised and legalised by Christian nations, not only counteracted almost all the good they could do, but depopulated sections of country more rapidly than could famine and pestilence combined. Intoxicating liquors, harmful in every land, are especially baneful in tropical countries.

If we desired to exterminate these heathen people, as was Spain's evident intention in the isle of Cuba, we have hit upon a better and a more thorough method than did the cruel Spaniard. If our purpose is extermination, then beer will serve as well as bullets; gin will do as well as gunpowder. We talk of the white man's burden, but we are strapping to the shoulders of these undeveloped races the burden of the white man's vices—a burden under which they must fall and be crushed.

America, because she felt that a people were being exterminated, unsheathed her sword and began a war which we Americans liked to call a war in humanity's behalf. But here is a foe blighting and destroying the child races in body and spirit. Your grand old man Gladstone was eloquent in denouncing the unspeakable Turk because of the massacre of the Armenians, and there were many of us in America that would have liked to have joined with him in wringing the neck of the Great Assassin. But here, in permitting the sale of liquor to native races, we are in the same accursed business of destroying those whom God would unfold in His image.

During the past few months the venerable and saintly John G. Paton, the apostle of the New Hebrides, has been telling our American Churches how a native chief of one of those islands came to him one morning and implored him with tears in

his eyes to go with him to the traders and beg them not to give to his people any more of the "white man's fire-water." And our hearts were smitten with self-reproach as he told us how his son would have been killed by a native that was crazed by American rum and armed with an American rifle that had been sold to him by American traders had not another native chief thrown himself between the rum-crazed native and the beloved missionary and received the bullet into his own heart. Dr. Paton's errand to America is to urge the American people to put their traders under the same prohibition that your Government has placed British traders—not to sell or give to any native either intoxicating liquor or firearms. And Dr. Paton is persuaded that if America follows England's example it would not be long before Germany and France would do the same, and the isles of the sea would be freed from the terrible curse.

Now what Dr. Paton desires from the American Government for the people of the New Hebrides we Endeavourers desire from all Governments and for all child races—protection against the diabolical liquor trade (as by the Treaty of 1892 sixteen of the great nations suppressed in the Congo Free State the slavery, opium, and liquor traffic).

Put yourself in the place of one of the inhabitants of these needy foreign communities. What miserable hypocrites Americans and Englishmen would appear to you, what a contradictory confusing civilisation that of the Anglo-Saxon would seem to you! The ship that lands on your shore carries missionaries of light in the cabin and barrels of darkness in the hold. The same nation that sends you the gospel of peace sends you that which creates violence, discord, and war. With one hand it holds aloof the sword of the Spirit, with the other it unsheathes the sword of subjugation. Its missionaries exalt meekness and humility; its traders are domineering and arrogant. The missionaries preach of

THE POTENCY AND BEAUTY OF LOVE,

and their brother merchants practise selfishness and greed. The Anglo-Saxon civilisation vaunts itself as the most enlightened of all civilisations, yet it forces upon you (a native) that which demoralises and decimates the people it professes to bless. In their simplicity the people of heathen lands regard Christianity and the white man as one and the same; they do not distinguish between the devout believer in Christ and the irreverent, immoral, drunken sailor, or between the self-sacrificing missionary and the remorseless trader in rum. With them example

counts for more than precept. The Mohammedans of Persia when they see one of their number drunk are very apt to say "that man has left Mohammed and gone to Jesus." In Manila the Philippino boys "play American" by staggering from one side of the street to the other. If more men are destroyed by English or American liquor than were sacrificed to the idols, the native is naturally prejudiced against the religion of the nation that sent the ruining liquor. Suppose you are a Turk, or a Buddhist, or a Brahmin, your religion makes it obligatory that you be a total abstainer. By it you are forbidden to manufacture, sell, or use intoxicating liquors. But here is an Englishman or an American who tells you that your religion is crude and false. He proffers you what he calls the pure and undefiled religion; a religion, he says, which founds universities and schools, establishes asylums and hospitals, a religion that is the mother of the world's best civilisation and the creator of the leading nations of the world. But on inquiry you, a Turk, or a Buddhist, or a Brahmin, learn that the nation from which your English or American missionary came not only legalises the abominable liquor traffic that your crude and false religion forbids, but forces it upon races that are in their childhood and unable to protect themselves. Now would you, the Turk, or Buddhist, or Brahmin, believe the statement of the missionary that his religion was the best religion? Would you accept it? The gospel has no greater enemy in foreign fields than the liquor traffic. An African pastor said to the English Parliament in 1887 that he would rather that his countrymen were in slavery and being worked hard, and thus kept away from drink, than that being free the drink evil be let loose upon them. Malietoa, one of the deposed kings of Samoa, because of the havoc wrought by the drink evil, said, "that the civilisation introduced by the Great Powers in their annexations in the South Sea is inferior to the primitive state of the countries stolen."

Compare East Africa, where the English Government has enforced a law which prohibits the sale of liquor to the natives, with the West Coast of Africa, where liquor is sold to the natives without limitation, and where rum is given in part payment for services rendered. East Africa is an illustration of what the gospel can do, and how profitable is trade when unhindered by the liquor traffic. West Africa is an illustration of how ruinous and expensive in men and money the rum traffic is. The West Coast of Africa has been described as one long bar-room. It is estimated that no less than two million

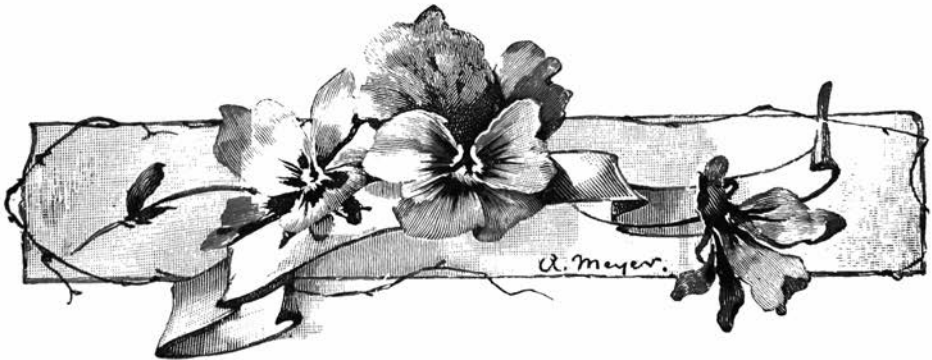
Africans die annually as the result of drink. Many graves are suggestively tomb-stoned with empty bottles and demi-johns. Slavery has slain its thousands, but the liquor traffic its millions.

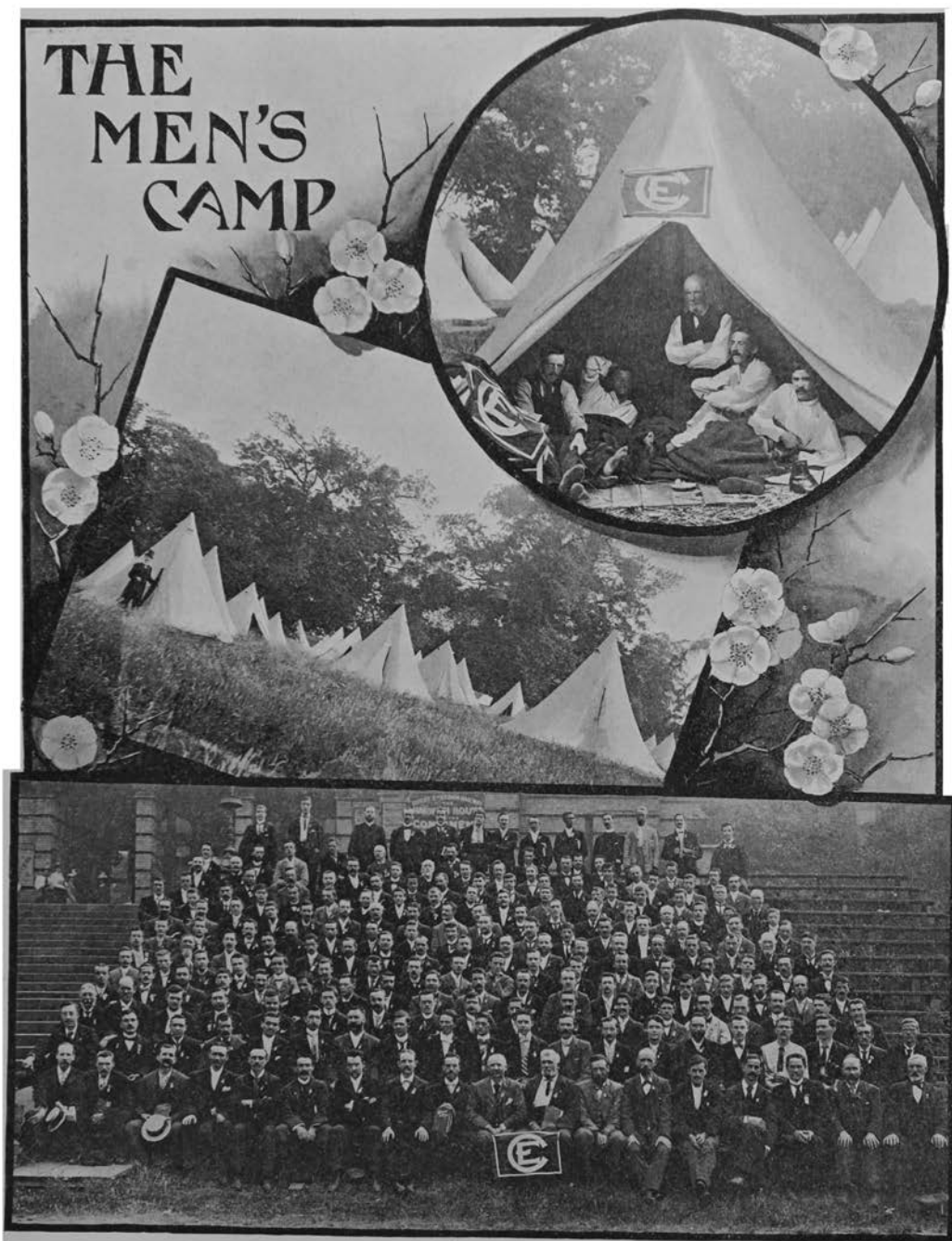
In Manila, American occupation has been followed by a saturnalia of alcoholism. One of our enterprising American newspapers has printed a cartoon entitled "Trade follows the Flag" which causes American Endeavourers to hang their heads in shame for their country. The cartoon depicts an American soldier carrying the glorious Stars and Stripes, but behind the soldier walks a beer barrel, and behind the beer barrel walks a whisky cask with a demi-john by its side, and behind the whisky cask is a basket of champagne. That is the kind of trade that is following our flag—a trade that ruins every other trade, and destroys not only the buying powers but also the buyers themselves. Oh! the blistering, scorching shame of it! Under the plea of civilising these people we are damning them in body and soul. We have promised them the protection of our Constitution, but we give them over as a prey to the liquor dealer. We have declared that they shall have all the blessings of liberty, but we give them that foulest curse of our American civilisation—the saloon—to enslave them. The unfurling of our national flag should mean the

inauguration of those influences that are always elevating and in every way beneficent. But it has meant the pouring into the islands the products of the American breweries and distilleries, which not only debauch the natives that have hitherto been comparatively sober, but wreck, physically, mentally, and morally, the brave boys of the army of occupation. State documents talk about "benevolent assimilation," but that is only an elegant circumlocution for free rum, a godless Sabbath, and the corrupting vices of our race.

What shall we do? Let us unite in a round-the-world crusade to suppress this awful traffic at home and abroad.

The way in which these meetings were attended, and the unmistakably intelligent interest which the delegates manifested, were eloquently prophetic of the service that may be expected from Christian Endeavourers in the months and years to come. Some needed reforms will become possible when time has been given for the proper drilling and training of this army of young patriots, who will value country above party, and be willing to forsake their ease in order to discharge their responsibilities.

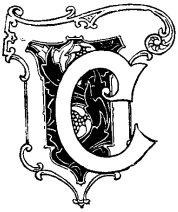




CHAPTER VIII.

The Missionary Outlook at Home and Abroad.

Monday Evening Meetings in the Concert Hall, The Theatre, Tent Endeavour, and Tent Mizpah
—Rev. John McNeill's Service.



CHRISTIAN ENDEAVOUR is essentially aggressive, and a practical interest in home and foreign missions is manifested by most Endeavour societies. Many of them have their own

representatives in the foreign field; many others are engaged in special efforts to raise funds for their denominational societies, and the majority of Endeavourers are more or less directly concerned in such forms of home mission work as tract distribution, cottage meetings, open-air services, and Sunday evening services for children. It was natural, therefore, that the subject of missions should be in evidence at the World's Convention, and that Endeavourers should respond to it with unmistakable enthusiasm. One of the great meetings of the Convention was the evangelistic service conducted by the Rev. John McNeill, in the Central Hall, on Tuesday afternoon. In spite of the attractions of the tea-table after the long, hot day, the meeting was crowded, and it was estimated that something like 15,000 people attended it, but it was inevitable that only a few of these, comparatively speaking, were outsiders. The majority of the hearers were Endeavourers, some of them almost pathetically eager for a chance of "speaking to" someone who might be a possible inquirer, and many of them with note-books and pencils, intent on learning something for future use from the

prince among evangelists, who spoke with tremendous energy for about fifty minutes. He took his text from John ix. 57-62, the story of three men who met Jesus, and meeting Him found themselves at the parting of the ways, and facing life's supreme opportunity.

He had heard that all men may be divided into three classes represented by these three men. The first was too quick; the second was too slow; and the third too soft and sentimental. Still, he would not use that as his division of either the subject or the audience; he would simply walk round these three men. And in a very telling way, and with many quaint turns, and epigrammatic sentences, the speaker pictured the three men, their meeting with Jesus, the conversations that ensued, the excuses offered, and the decisions made. Then, with pointed questions and earnest appeals, the preacher pressed home his message. At the close of the sermon Mr. Meyer came forward, and urged those who had not yet given their lives to Christ to do so then and there, and many hands were lifted in different parts of the hall, while fervent "Amens" and "Praise the Lords" expressed the joy which the angels were sharing.

Another practical meeting was the Missionary Conference held in Tent Mizpah on Wednesday morning, at which Mr. D. B. Eddy of Auburn, New York, presided, and the Rev. C. W. Abel of New Guinea gave a stirring address. Not the least interesting part of it was the brief

open conference in which samples of the practical work which is going on everywhere were reported by Endeavourers. The first effervescence of enthusiasm may have passed from the Christian Endeavour movement—though that was scarcely evidenced at the World's Convention—but there are many indications that the quiet, persistent purpose which underlies it was never so strong as it is to-day. More than ever the young people are eager to give, eager to work. Even at the Convention some were anxious to induce the officials to arrange for collections, which were, for various reasons, out of the question; and others apparently thought that the Programme Committee had not organised enough meetings, and so held impromptu conferences. At one of these, in the Italian Gardens, on Wednesday afternoon, £5, 8s. 6d. was collected for the Persian Armenian Relief Fund, and handed to the Rev. F. B. Meyer.

The great missionary occasion of the Convention, however, was Monday evening, when four meetings were held to consider the missionary outlook at home and abroad. Monday was the day on which the terrible rumours of wholesale murder at Pekin were accepted as facts, and, for all the brightness and enthusiasm of the meetings, there was an underlying remembrance of those awful tidings, which found expression in prayer or speech at every gathering throughout the day, and lent an added earnestness to the evening meetings. Long before "schedule time" the meeting-places were filled from end to end, and the tents had a fringe of patient listeners, some half-dozen deep, standing around their open sides, while many sat on the grassy slopes, where it was possible to join in the singing, and even to hear most of the speeches. All these joined in song for nearly an hour before the meetings began at seven o'clock.

IN TENT ENDEAVOUR.

The Rev. W. C. T. Parker presided over a crowded gathering in Tent Endeavour, and the Rev. J. S. Whitewright spoke on the Outlook

Abroad. He began with the topic that was in everybody's thoughts—

"I have often been asked what is the true explanation of the present state of affairs in China, and my unhesitating answer is, the colossal pride of the ruling orders in China: a pride almost inconceivable. A Chinese map of the world contains China, with a few dots around the margin to represent such small and barbarous countries as Great Britain and America. Then the shameless corruption and oppression of the Government have helped to hasten the inevitable crisis. A few people say that the missionaries have been the cause of it. The missionaries, I fearlessly aver, are, in the long-run, successful in securing the friendship of the natives all over China. But the seizure of harbours and the creation of 'spheres of influence' have enraged the Chinese, and not without reason. Still, it has to be remembered that the Chinese Government has provoked European Governments beyond endurance, and the primal cause of the present crisis is the pride, ignorance, duplicity, and wickedness of those who govern China.

"The hope of China is in the rising generation. The progress of the gospel has been nothing short of marvellous. There are now 4189 converts connected with the Baptist Mission in Shan-tung, and 100,000 throughout the country, among all Protestant churches. In my own experience I have seen great changes. Nineteen years ago, at my station, I was cursed for 'a foreign devil'; when I last left for Europe I was presented with silk banners, and even my heathen neighbours came to wish me a pleasant journey and to express their hope that I would return. Even the horrors of which we have just heard are only a new call—a call loud and clear—to go forward in the name of the Lord of Missions."

The Rev. Charles Bright of Australia gave an effective address on the "Outlook at Home." He said that the conditions of home mission work in Australian towns and cities differed very little from the conditions of home mission work in England. But outside the cities the work is exceedingly hard, and in many respects peculiar. Many agents are under the necessity of riding long distances to preach on Sunday. In town and country there is much of religious indifference, and much of the cant of unbelief;

while in Australia there is also the conceit of superficialism to contend against, and, as elsewhere, the curse of alcohol and the curse of false social conditions have to be reckoned with. What is needed is the crowning of Christ as Lord of all, and that is an event for which His people may confidently wait, while they work for it with the strength of hope. He is the King of the Ages and He must reign.

Another speaker was the Rev. C. E. Wilson, B.A., of Serampore, who wore a Japanese Endeavour badge in his buttonhole. He took the place of the Rev. W. H. Stapleton of the Congo, who was kept away by illness resulting from his residence in a most trying climate. Mr. Wilson made a stirring appeal for India, the largest province of the British Empire, which is still more than two-thirds heathen. Amongst other things he said—

“The memory of Carey is a perpetual inspiration, and the presence of Carey’s God is still known and felt. There is at this time a great movement in India toward the thought and feeling of Western lands, and the knowledge of English is spreading rapidly. Responsibility for the evangelisation of India rests upon the English-speaking peoples, but especially upon the Christians of Great Britain. We Britains are set for the rising or falling of 300,000,000 of our fellow-creatures.”

IN THE CONCERT HALL.

The large meeting in the Concert Hall was presided over by Mr. Chas. Waters, the President of the London Council. He recalled the history of the Endeavour movement in England.

It was in 1888 that Dr. Clark delivered his first Christian Endeavour address in London. From that meeting sprang a branch now comprising 500 societies, with 30,000 adherents, and in the name of that great company of Endeavourers he welcomed the Convention, and hoped it would prove fruitful of much blessing. Turning to the subject of the meeting, he said—

“We are met to look at missionary work. Sometimes I have heard sermons on missions that have discouraged me, because they have said so much about difficulties. I prefer the hopeful point of view,

and to look at the wonderful advance that has been made, the success that has been achieved, and so draw from that encouragement to fresh enthusiasm.

“Many illustrious missionaries went out single-handed, with no weapon but the Bible, and no force but the Holy Spirit. China has produced its martyrs, whose blood will be the seed of future harvest in that country. Africa has been opened from east to west, churches have been established, and instead of the blank desert we see mission stations like links of a great chain. In my hand I hold a small, ugly idol which has been worshipped on the West Coast of Africa, and which has been wet with the blood of sacrifice. But here are several photographs of Christian Endeavourers who have gone out as missionaries to foreign lands. There is more reason for hope than for despair; the outlook is bright with the dawn-light. In conclusion, I would urge that when we hear the voice of God, we should respond with the words, ‘Here I am, Lord, send me.’”

This impressive address was followed by several eloquent speeches. Dr. Pugh of Cardiff, a well-known evangelist in the Welsh Presbyterian Church, spoke of home missions with Welsh fire and apostolic fervour. He declared that a great question has been forcing itself upon the Christian Church—and by the Christian Church he did not mean the Church of England, or the Presbyterian Church, or the Baptist, or the great Methodist Church: he meant that new humanity created in Christ Jesus, in all civilised and Christianised countries—and that question is, “What is to become of the great cities and the great towns and the great centres of population?” What is to become of this great London with its teeming millions, and only provision for some eighteen per cent. to worship God, with its over sixty miles of public-houses, every inch occupied by the devil? A similar question is forcing itself to the front, not only in the Metropolis, but in every great centre of Great Britain and Ireland. The question forced itself upon the speaker in 1872, when he came a raw student out of a Welsh college, and began his work in Tredegar, a little place in Monmouthshire, where he found that the majority of the men and women were outside the churches and chapels. He heard the command: “Go ye into all the world and preach

the gospel to every creature." At first, like a Welshman, he went on strike against the command of the King, but though he at first refused, he subsequently obeyed it. In parenthesis, he remarked: "A man's conscience touched by the Spirit of God makes one restless," and described a sleepless night he had had after first disobeying that command. Eventually, however, he resolved to break away from the conventionalism of his church, and the consequences of his enterprise were related with considerable picturesqueness. Saints left him, at first, severely alone; sinners treated him much the same; but at last he was joined by five women, and when he had determined to attack a stronghold of Satan, comprising several public-houses round a clock where some years before a preacher had been assaulted by mud and rotten eggs, he went on to the steps of the very same clock-tower and preached to the people. He humorously said that he carried a double-barrelled gun, which was the Welsh and English chastisement. He began by singing a solo, "I am coming, Lord," the five women joining in the chorus, and to illustrate the incident he sang a verse of it, the audience taking up the chorus. Soon the square was filled with men, and he preached to them, Jesus gaining glorious victories. In nine years, week in and week out, he had preached on that spot, and soon they had filled the largest buildings in the place, and hundreds were converted. In time he went to Cardiff, one of the darkest of towns, and there he started the Welsh Forward Movement with a borrowed tent. The time allotted to the speaker was gone before the recital of his story was complete, but he was able to tell, before closing, of his work among the children. When holding tent meetings he had learnt a great lesson in regard to the children—he had learnt to strive to win them for Christ. From that time to this they had had a Children's Hall in connection with their work at Cardiff. The conversion of the children is the great solution of the evangelisation of London or any large city. "Get the children saved and you will have a glorious future."

Bishop Arnett should have been the next

speaker, but he had not arrived, and so his place was taken by the Rev. Maltbie D. Babcock, D.D., of New York. He is said to be one of the most eloquent ministers in America, and his hearers were quite prepared to believe it, for rarely, if ever, had they sat under such a torrent of vigorous speech, aglow with the fire of Christian enthusiasm. He excited great applause by announcing that he had been born in England, but he went on to explain that this birth was long ago, before the present age: he was a son of English civilisation. He said, in part—



REV. M. D. BABCOCK,
D. D.

"I want you to take a look in before taking a look out. Just see that your wills are in accord with the Divine Will; then when God and you want the same thing, it will be done. It is when the heavens and the earth get together that they obey the Will of God. Do you want the Kingdom to come? *How much* do you want the Kingdom to come?"

"In the next place, I want you to look up to Christ. Look up to Christ, and think of fidelity, and then look to the ends of the earth and resolve upon fairness to your fellow-men. Fidelity to God and fairness to your brethren are two things I wish to impress upon you. Remember Abraham as an example of obedience, and do as he did—*go* when commanded to do so. I am glad that when Christ was born the tidings were not to the Jews only but to *all the world*. From Abraham to Acts God blessed men that they might divide the blessings to others. Christ's disciples became apostles—sent out; and the gesture of Jesus points us to the uttermost parts of the earth, just as much as He pointed the hundred and twenty who were in the Upper Room. I am glad that the outlandish people are in the heart of Jesus. Let us be true to Christ, and do all we can to carry the gospel to the ends of the earth. Christ has said that we are to be the salt of the whole earth, and the whole world ought to be sweeter because we have been born into it. I hope you are the salt of your family, of your town, of your local church; but you are to be the salt *of the earth*. What if, at the feeding of the five thousand, the disciples had got

into a corner, and said, 'Lord, feed us; just us and our families'? We must also be the light of the world, and let our light flash out unto the uttermost parts of the earth. The chief talent of the Christian is the knowledge of Jesus Christ, and that above all must not be hidden. *What are you doing with it?* As for a Christian who does not believe in foreign missions, he is an infidel: that is, *in-fidel*, unfaithful to Jesus Christ. And again, in fairness to our fellow-men, we should do for them as others have done for us. What has been done for us? Ah, I have been here before, long, long ago; my ancestors were yours, and what was done for them? I have seen Stonehenge, where our forefathers once sacrificed their children. Now that through the labours of Christian missionaries we are Christians, what must we do for others? We must go forth—to Samaria, the place we don't like; to the uttermost parts of the earth—that is, to the outlanders. If you don't care for the last man of the world, then you have not gone as far as Jesus Christ your Saviour."

After the tension of the audience had been relieved by the singing of a hymn, the Rev.



REV. R. WARDLAW
THOMPSON.

Wardlaw Thompson of the London Missionary Society continued the theme. He said—

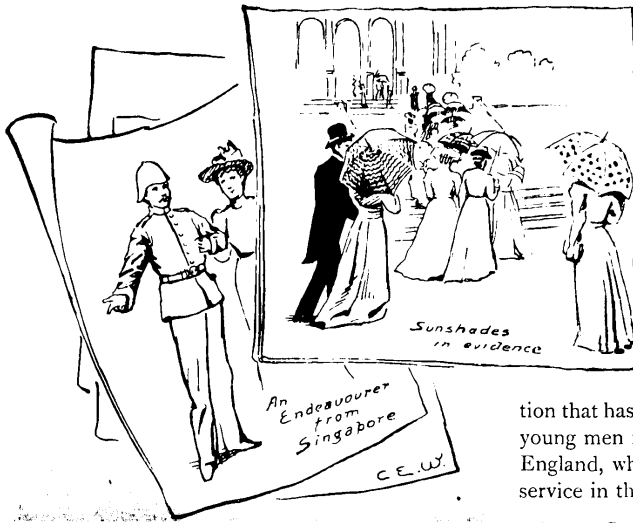
"What is the meaning of the sudden rise and marvellous growth of the Endeavour movement? It is an indication of vitality in the Church, and that God is preparing it to do some great work. The 'set time' is come, and the young people who

have been touched by the Spirit of God and born anew into the life of faith are active and anxious for work. In this there is hope for the future. The shadow on China is only the prelude to better things. There must be a cross before a crown; there must be sacrifice for Christ if men are to reign with Christ, and see the triumphs of His kingdom. If, in the Providence of God, a great sacrifice has been permitted in Pekin, we may rest assured that it is a great promise of glorious things for the Celestial Empire. To-day, more than ever, and in spite of all the troubles we deplore, the outlook into the great world, beyond the new century, is wonderfully full of opportunity, the most marvellous opportunity the Christian world has ever seen. Through the

faithfulness of our forefathers we have a wonderful commencement of new work at the beginning of the new century. Every country is being evangelised. At the beginning of the century now closing, the missionaries of all Churches could not have been more than 200 all told; to-day there are upwards of 15,000 labourers in the field, with 77,000 Christian native workers, and one and a half millions of communicants. Nearly 800,000 children whose parents were born in heathenism are being taught in mission day schools, and beginning to learn the divine story that has been the life and heaven of our own land; and more than a million are under the influence of mission Sunday schools. The work that has been done is great, but I venture to think it is only the foundation of the building that is to be; a far greater work lies before us than has ever yet been attempted, a work requiring greater skill, that will reveal in ever-increasing beauty the presence of God in His world. It must be for this work that God has called the Christian Endeavour movement into existence, and for this, perhaps, He has brought you to this Convention. You are here to prepare for a great opportunity. Not every Endeavourer is to become a foreign missionary,—the choice, the select, will always be called of God to that special work,—but the Endeavour Society will help to prepare young people for foreign service. And I am speaking to young men and women with splendid prospects before them; you too are called to be workers with God in building that temple which is to adorn every land, and fill the whole world with the song of the redeemed. The Endeavourer is as sorely needed as the missionary. In heathen lands missionaries are working at tremendous odds; their 'Christian' fellow-countrymen, who go abroad for various secular reasons, are too often sporting or pleasuring instead of worshipping on the Sabbath. Would to God that for every missionary we could have a hundred earnest Christian souls to support him—Christian seamen, Christian merchants, going out into the world to witness in every land for Christ by lives of truth and purity, and by fidelity to Christian principles, and fair dealing with black as well as white people. Then the work would go on and prosper; then the world would receive the Christian message, and Christ would take to Himself His great power and reign."

IN THE THEATRE.

The meeting in the Theatre was rather smaller in numbers than the others, but it was very



responsive and earnest. Mr. R. W. Davies of the National Council took the chair, and reminded the Endeavourers that sixty years ago another World's Convention had been held in London by the friends of emancipation, who met to consider how they could liberate the slaves. Whittier had described that as a "holy gathering," and so, surely, might he have called the present meeting. On Saturday, Spaniard and American stood side by side. Might God hasten the day when Boer and Briton would stand together, strife forgotten! "From this meeting," the speaker said, "we look out on the broad plains of the twentieth century and see the ultimate victory of the King. Let us not shrink from the opportunities given us to achieve this."

In the absence of the Rev. Robert Nourse of New York, Canon Richardson of Ontario took his place at short notice, and dealt interestingly with the missionary outlook at home. He took "home" as meaning Canada, and referred to the fact that until recently the Church in Canada had to be supported by the missionary organisations of the old country. Now, however, those subsidies had become unnecessary, and great missionary zeal and interest had been aroused amongst the young people and church

members. Amongst other fields of labour, Ephesus and Smyrna (churches entrusted with a message according to the Revelation of John) are being worked by the American Mission. A suggestion that every Endeavourer should subscribe two cents a year to missions had met with a hearty response, and now numerous missionaries were maintained by means of this fund.

He was followed by Mr. D. B. Eddy, Secretary of the Students' Volunteer Mission, an organisa-

tion that has enrolled three thousand five hundred young men in America and over one thousand in England, who are only waiting an opportunity for service in the foreign field—

"MR. CHAIRMAN AND CHRISTIAN FRIENDS,—This is indeed a sad day for you and me as Endeavourers to talk of the outlook of foreign missions—as sad as it may have been in those days gone by for you who are English to speak of the British Empire in India, when first the news came to you of the horrors of the Black Hole of Calcutta. This day, when we first have received the news that between six hundred and one thousand missionaries, members of Legations, and soldiers, have in all likelihood lost their lives in Peking, we are asked to turn our eyes unto the field of harvest, and with triumph to have one glimpse at the outlook upon foreign missionary work. Let us look!

"We will turn back through the years that are just ended by this year 1900 and mark the wonderful triumphs of the Cross—look through the past century, on all those dark days of sowing, when the blood of those martyrs watered the seed sown in those distant lands, and see those days when the dawning of the crowning days broke through the cloud rents.

"Think of the vast enterprise of the past hundred years of missionary work! There is no time to even outline the great growth of the missionary enterprise in the past century; but let us all bear in mind those days when William Carey was called by the great critic, 'That dreamer of dreams who dreams that he has been dreaming,' and when at a minister's meeting in Northampton, after Mr. Carey had submitted for conference, 'Whether the command given to the apostles to "teach all nations," was not

obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?"

AN OLD DEACON SAID, 'SIT DOWN!

—it is preposterous to talk of the responsibility of the Church towards the heathen before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at first, and you, sir, are a most miserable enthusiast for daring to ask such a question.' Let us think of those days when in the midst of the jeers of his fellow-legislators one prophesied of the days when the annual grand total of missionary gifts would amount to as much as £10,000. How long gone is the time when that has been passed, doubled, trebled, quadrupled! Let us bear in mind the time when one said that they had not enough religion to spare for the heathen, and was met by the answer that if they had not enough religion to spare there would soon come a time when they would not have enough to keep. The time has gone when he who bears the name of Christ, who looks for His appearance on the earth, can even suggest that he does not believe in foreign missions, in home missions, and in all the missions that preach the kingdom of God on the earth. Let us think of the past decade, of the tremendous growth of the missionary movement amongst the young people, who are organised and banded together and being trained for the evangelisation of the world during the coming generation. Let us think of the work done in our colleges in banding together the students of the world in the Student Volunteer Movement—that newest infant of hope—numbering well-nigh a thousand in your country, and three thousand five hundred in my country, who have signed that promise to be foreign missionaries if God permit: think of the vast mountain of the prayers of God's people. When we consider this outpouring of young life that has brought to the Christian Church this greatest challenge, 'Our lives against your money,' is it asking too much of you as you look forward into the century to run high aloft the standard of Christ over the world, at such a time as this, considering the great triumphs of the century that is past and the great reflex blessings that have come to God's Church by their effort in the cause of missionary work?

"The years have gone: the new century is before us. What is the outlook?

"If we consider it from the standpoint of the mind, it must be acknowledged there is no enterprise on

the face of the earth that can command such a body of men of ability, men of courage, men of absolute devotion to the cause for which they suffer; if we consider it from the standpoint of the growth of the vast medical resources that our generation has opened in the foreign field—one incident came to my notice not long since of a foreign missionary of the medical persuasion in Persia who was offered the position of physician to the Shah of Persia, with a salary of £10,000 a year, and he turned his back upon that tempting offer because the missionary work was more important to him. One said not long ago that he was offered in one of the cities of India money enough, plant enough, teachers enough, for the absolute control of the entire educational system of one of the Indian provinces, and he also had to refuse because his own work—the schools and the churches in his charge—was of such tremendous importance for the future of that empire that he could not turn from it even for such an opportunity as that. If you think of the evangelistic work honeycombing every nation to which missionaries have gone with the teaching of Christ, from whatever standpoint you take it, this enterprise brings to-day a note of triumph.

"And yet, friends, have you ever known when every field was in such a state of turmoil as to-day? In thinking of it this afternoon, South America seemed the only field I know of that is not absolutely disturbed right and left with the great turmoil of wars. Need we speak of South Africa? need we speak of the Islands of the Sea? need we speak of the great famine distress of India? need we speak of Turkey, even yet in the throes of the Armenian massacres, and of their results? need we speak of the great Empire of China, and its news of to-day?

"But 'behind the dim unknown standeth God within the shadows keeping watch.' Is not this our only trust? We can be sure there is in these present conflicts and wars that which shall only mean the future advancement of the preaching of the gospel. As someone has recently said, 'Give me the Union Jack, the Stars and Stripes, and the Holy Bible, and I will shake this world in spite of the flesh and the devil.' Do we not see behind the dark cloud in South Africa that there is

COMING FREEDOM

for the slave, the rights of human society for the down-pressed, the free preaching of the gospel and the coming of the kingdom of righteousness? Do we not recognise—I know not how many there are of us Americans, but at least we are all Anglo-Saxon—can

we not unite in praise to God for the new outlook that has come to the Islands of the Sea, taken from under the oppression of old-world forces and absolute stagnation into the government of those kingdoms that revere the name of Jesus Christ? We ask not for imperial powers, for land to rule, for riches to win. America in pity sends to the Philippines as to the oppressed of the earth, and to the East for the sake of our men. Behind the dark cloud of famine in India, is there not this fact, that just following the recent famine before this a greater revival stirred that country than ever before, until old Dr. Clough baptized in one single day two thousand two hundred and twenty-two of those who had been brought into the Church? Shall we not lift our voices to God in prayer, that this chastening of the multitudes of India shall mean for that empire widespread evangelisation and Christian homes? We know not what to prophesy for China. Yet those of us who have followed the events of the past few days are sure at least it shall mean protection to free religion, honesty of government, and the glorification of the name of Christ. Pray God it be so!

"We are speaking of an *outlook*. You have, of course, thought that an outlook must take into consideration the *standpoint*. Some of us, as visitors to this city, have been going through your vast cathedrals. Our eyes have been usually lifted to the beautiful arches, the wonderful windows, the stamp of age upon them. Bring the most highly cultivated dog of the empire into that same cathedral, and all he will recognise will be the odours of many feet around the bases of those columns. There is the burning bush, only we lack the Moses to see it! It only depends upon our standpoint, when we think of the outlook for foreign missions.

"If we belong to that division of Endeavourers who are uninterested—if we have no outlook—if we have no interest in the welfare of Christ's kingdom—we have no right to be considering this subject—I wonder, in God's sight, if we have a right to claim His name. I know not if we belong to that other division of Endeavourers, the critical ones, who are so ready to point out the flaws in the character of the missionaries, to point out the discouragements of the past, and the failures of the past; if we belong to that division that bases all missionary hopes upon the fanatical exaggeration of some doctrinal position. If we belong to any of these,

OUR OUTLOOK

is different from that which I would hold before you to-night. But if you and I shall join heart and hand

for that great outlook, triumphant absolutely, the great work committed to our charge, for which we are absolutely responsible under God, then our great outlook for the future shall so thrill our hearts this night, that we shall not leave this meeting without undertaking new prayer, new study, new sacrifices, for the coming of the King in foreign missions.

"Paul cried that he was debtor to the Greeks and to the Romans, not because he had taken anything from Athens, not because he had taken anything from Rome. Do you think of Paul walking the Necropolis admiring the Greek beauties in marble, or engaging in arguments of State in the Areopagus? This is not our Paul. Paul obtained nothing from Athens that could put him in her debt. Search the New Testament, and see that in all the time he wrote from Athens not one sentence shows anything that he had taken from her. Paul's debt was something he had to give—the debt of wealth to poverty, the debt of wisdom to ignorance, the debt of strength to weakness. You and I have judged all great men on that same principle. John Ruskin was not great because he inherited a fortune; he was not great because he made another fortune by the sale of his books; he was not great because he was the great prose writer of his century: John Ruskin was great because he gave it all to his generation—devoting first the tenth, then the half, then the whole of his income, even giving his principal, reserving only enough for his temporary needs. He gave, gave, gave to those that had need. Shall we look upon this wonderful something which we may get—money, position, fame? Shall we consider it a something that gives us sphere for action? or, following the example of our Master, shall we come, 'not to be ministered unto, but to minister'? Shall we become as seed fallen into the earth, dead, buried, losing sight of self, in order that there may be the fruitage an hundredfold?

"There is a burden to be borne. Are we willing to stand still, to falter under the burden? There is a cross yonder by the tomb for you—there is a cross yonder by the tomb for me. Everyone who has done the will of God knows the meaning of cross-bearing, the purposes of man placed athwart the purposes of God. And there is Calvary! Are you willing to do your share of the burden-bearing? It cost David Livingstone years of toil and death upon his knees to do the will of God; it cost Ion Keith Falconer the giving away of all that is called worth having in life to do the will of God in Arabia; it cost Henry Martyn months and years of ceaseless toil and struggle to do the will of God; it cost the

whole list of martyrs, even those who have in this last month gone to their rest in China, their lives to do the will of God ; it has cost men life to look into the face of the famine and pestilence in India for the sake of their Master. I say, shall you and I, as Endeavourers, work less? Can you and I sit here whimpering under our little burdens when other men have gone out to the field to die, if need be, for their outlook upon the kingdom of God? May God grant that every one of us may have some of the heroes' blood stirring in us, as we consider your response and my response to the outlook upon the mission field in the coming century."

After this solemn appeal the Rev. Chas. Jordan of Calcutta came forward with an encouraging view of the outlook in India. He dwelt upon the good results that have followed the labours of the Serampore Triumvirate—Carey, Marshman, Ward, and their successors. Now there is increase everywhere. He would not weary his hearers with figures, but in the words of the great apostle, "A great door is opened, and there are many adversaries."

IN TENT MIZPAH.

Not the least memorable of this quartette of meetings was held in Tent Mizpah, under the presidency of the Rev. Richard Richards of the National Council. Like Mr. Eddy, the chairman dwelt upon the importance of the Standpoint in relation to the Outlook :—

"Every outlook depends more upon the standpoint of the outlooker than upon his tallness of stature or keenness of vision. A child from the top of the Monument will see more than a giant at its base. Zaccheus, having climbed up a tree, will see more than the tallest Pharisee who stands by the side of the dusty roadway. Moses, on Nebo's height, has a much wider horizon than Moses on the banks of the Red Sea. The disciples on Olivet, thrilled by the commission and enriched by the benediction of their ascending Lord, have far grander and truer conceptions of the majesty of His kingdom and of the possibilities of its world-wide conquests than those same disciples when gathered together in the upper room 'with the doors shut for fear of the Jews.' Everything, indeed, depends on the standpoint of the outlooker. It is specially important to remember this in connection

with the missionary enterprise in these dark and troublous days.

"If you take your position at one of the mission stations in South Africa founded by a Moffat or a Livingstone, and observe how the heathen are looking on in amaze as two professedly Christian nations are engaged in the awful business of wholesale

MURDER IN THE INTERESTS OF PEACE ;

if you take your stand on the plains of China, and witness, after nearly a century of Christian missions, a bitter hatred of the foreigners that vents itself in such deeds of horrible massacre as shock and shame the civilised world ; or if you come nearer home, and in some fashionable quarter of this great metropolis note how wealth is lavishly poured forth in the pursuit of luxury, frivolity, and sin, whilst scarcely anything in proportion is contributed towards the salvation of the world ; or if you visit one of our overcrowded and malodorous slums, and observe amidst what scenes of poverty, wretchedness, and vice some of the dear children for whom Jesus died are being brought up at the close of the nineteenth century—if you occupy exclusively any one of these standpoints, then the missionary outlook is dull and dismal enough, and your heart may well sink within you even unto despair.

"But we shall not get the true perspective of things, or secure a just and true outlook, until we do as our Master did, who ascended in thought the 'green hill far away, outside the city walls,' and from thence looked out upon the world and said, 'And I, if I be lifted up from the earth, will draw all men unto Me.' If we are not to break our hearts, if we are not to bate one jot of faith and hope as we face the task of winning a lost world for God, if we are to pursue this august mission with the full assurance of ultimate success and with the buoyancy and gladness of an unconquerable enthusiasm, then our point of outlook must ever be the Cross of Calvary. Here we have revealed the eternal purpose, the master passion, and the self-sacrificing persistency of our redeeming God. He who sees the end from the beginning never makes a bad bargain. All His expenditures are splendid investments, sure of a glorious and adequate return. And when He invests in this business of missions the last coin from the crimson mintage of His heart, you may be sure it is not a business that is going to fail. 'He *shall* see of the travail of His soul and shall be satisfied.' The seed sown in tears and blood in Gethsemane and on Calvary must yet wave in a golden harvest o'er all the earth, and fill

all the garnerers of heaven with its abundance. Till Omniscience becomes ignorance, till Omnipotence becomes impotence, and till God be dead, we must not talk of the failure of Christian missions. The outlook from Calvary is clear and world-embracing. Already the Cross of shame has become a throne of ever-widening power; and the mocking crown of thorns has become the diadem of a larger empire than any ruled over by all the Cæsars and Alexanders of the past; and no king in ancient or modern history could have gathered together by royal edict such a representative assembly from the very ends of the earth as shall fill the Alexandra Palace this week, and with living, loving, loyal enthusiasm crown Jesus 'Lord of all.' The Cross of Jesus is the antidote to despair, the inspiration to hope, our assurance of success—God's pledge of final triumph.

Our prospect is bright—for the mists of the morning
Can never retard the sun's march in the sky;
The sunlight from Calvary is smiting the darkness,
Advance, O Endeavourers, for the day draweth nigh!"

Then a trio of notable speakers gave addresses worthy of the occasion and the subject. That the gospel of Jesus Christ is the supreme remedy

for sin and sorrow at home was emphasised by the Rev. S. Chadwick of Leeds—



REV. S. CHADWICK.

"You find that the people who are generally regarded as the world's prophets and outlookers are amongst the young people. All the world's prophets have been young. We only read of one old prophet, and he was a false one. So that when old men take to

prophesying you had better look out. When young men prophesy listen with respect. The ideal prophet of Christ would be the man who combined the experience of years with the hopefulness of youth, and then God's Spirit makes even the old to see visions and dream dreams. But the world's hope and expectation is with the young, and nothing could be more delightful than a company of Christian workers gathering together and taking their stand from the standpoint of the Cross, and looking out into the coming days and reading the signs of the times. Youth is the time for vision. Old men may laugh at that, and believers may scoff, but the dreams of youth have been transformed into

the history of the world, and the man who begins his life without a vision and without hope is not likely to accomplish much for the world.

"To the young, and especially the young in Christ Jesus, all things are possible, if they are among them that believe. You find too that the young represent the standpoint of the new generation. It is said that people who are Radicals in their youth become well-crusted Tories in their old age. Some think that is because they have gone back. But it is because the world has gone forward and they have stood still. That which is the goal of one generation is the starting-point for its successors. The outpost of one age is the racepost of the next. And so we stand at the end of the journey, so far as the hope of the previous generation may be concerned, and we mark a new starting-point.

"Now it seems to me a very strange thing, being at a World's Convention, to try and define 'home.' Because I am at home some of you are not. And if I go across to your country and begin to talk about being in a foreign land, you say 'this is home.' And so every part of the world is home to somebody, and so far as the Christian Endeavour Convention is concerned I fancy you could not go to any part of the universe but you would find someone who would say 'Please don't talk like that about this country, it is my home.' It is not possible for me to talk about America. I was never there except for six weeks, and it was during that time that I proposed to my wife and married her, and I do not think a man under those conditions is a very good judge of a country. But the two flags, the Union Jack and the Stars and Stripes, ought to be inseparably and for ever united.

"For the gospel of Jesus Christ there is no part of the world foreign. To the great heart of our Father, God, every part of the universe is home. It is well to remember that the whole world is named after the one great Name that is above every other name in the world.

"This, I think, also, should be remembered: that no man can rightly forecast the future. A man needs if he would prophesy not foresight so much as insight. If a man is to understand what is to be the development of the next generation he must understand what was the development of the past generation. Everywhere there is a consciousness of transition. Everything is changing. All round us in our homeland things are passing out of their old order into a new position. That is the case in the political world. Who can tell where the political parties of this country are at the present

moment? And the reason is that they are entering upon a new condition of political life and the old programme and policy of enfranchisement no longer remains to be done, and a new development awaits to the man who can see it and enter upon it in the name of God. It is the same in the economic conditions of life. And the system which now prevails is bound to give place to something broader, something better. Society is changing. I took a long drive to an appointment in a country district a short time ago, and going along the driver pointed out to me several large estates and fine old country-houses, and he told me that these were occupied once by the blue-blooded aristocracy, from father to son these estates had been handed down generation after generation. But now, he said, this belongs to a brewer and that to a stockbroker, and the old-fashioned aristocracy is being evolutionised from the face of the earth. I am not rejoicing in it; I would rather have the old-fashioned aristocracy of blue blood than the modern aristocracy of a well-filled purse. And things are passing out of their old form into a new, and everybody feels we are entering upon a new epoch, entering upon a new century in which there will be more changes than in the old. Everybody is asking how life can be readjusted to the new conditions. And it is well that the Church of the Lord Jesus Christ should be able to read the signs of the time and rightly to interpret the will of God in regard to present duty and immediate need.

"Now in the changes that may come upon us there will be some things that will not change. Though you may transform the earth, and reorganise the world, and reconstruct society, yet there are some things that abide the same in every generation. Human nature is the same. You cannot evolutionise mankind out of his sin and degradation and guilt. And the depraved nature will be the factor of human life as much in the new century as in the century which preceded it. The Garden of Eden is not much better from that standpoint than the East End.

"And find man where you will, under the best conditions you may place him, you will find everywhere there is the mark of sin upon him and a tendency to that which is evil born in his very blood. And, consequently, in the first and front rank of this generation the true Cross of the Lord Jesus Christ must have its place. The Cross of the Lord Jesus Christ must never give place to the preaching of ethics and sociology. The gospel of Jesus Christ is the only hope for the failings of men, and we must

continually trust in nothing for the salvation of men save in the Cross of our Lord Jesus Christ.

"The outlook indicates this also. That success is not by might, nor is it by power, but by God's Spirit. And I believe that one of the first things that will be done in the immediate future will be to recognise more fully than we have ever recognised in the past the place and power and need and efficiency of the Spirit of God in all work that means the redemption of mankind and the salvation of the world. While these things remain, some things will change. Some things will need to be modified if the Church is to fulfil her mission and succeed in bringing the gospel of Jesus Christ to the hearts and lives of human life.

"The first thing is that the churches' machinery and organisation will need to be adapted to the new conditions under which we live. We are a Christian people, we are a missionary people, for the Christian Church is nothing if not missionary. There is only one word in the gospel to the sinner, and that is the word 'Come'; there is only one word to the Church, and that is 'Go.' And the Church having ceased to go will soon find that the sinner ceases to come; the only solution of the problem of the non-churchgoing masses is not to wait for the masses to go to church, but for the church to go to the masses. You know it is estimated that there is only ten per cent. of the population of this country that regularly and habitually attend the house of God. I have to stop and think what that means.

"Per cent. means every hundred. For every ten people that come to your church there are ninety outside. That is an appalling status, and so long as we are satisfied and content to shut ourselves in we are not likely to improve matters.

"And there is the significant anomaly, that the teaching of Jesus Christ never counted for so much as it counts in this country at the present moment, and yet while Christ is honoured, studied, and revered more than He has ever been, the Church has a less hold and a looser grip of the masses than she has ever had, at any rate within my recollection. The Church must find out what is the matter. It isn't her gospel which is wrong, it isn't her message which is wrong. It may be that her machinery is wrong. And speaking generally for the Church, so far as I know it, the churches run on the old-fashioned middle-class ideas that are out of joint and out of harmony with the new democratic condition. If the work that we try to do does not effect and answer its purpose, you must change it. For the only warrant and justification for any method is that

it succeeds. It seems to me madness to stick to any method as a mere method that has ceased to be effectual in the work it was appointed to do. I think, however, that it isn't a question of form, it is rather a question of the spirit of the Church, and if the Spirit of Christ be given to us we shall soon seek and we shall find.

"Then you will find not only must there be the adaptations of the churches' organism to the present need, but there must also be some change in the attitude of the Church towards organised iniquity. We have gone on preaching and saving individuals. God forbid we should ever depart from that! We have gone picking up castaway men, our brothers who have fallen. God forbid we should ever cease to do this. But isn't it time for the Church to turn its attention to causes?"

"It is not enough to pick up drunkards and leave the organism of the devil to make twelve devils for one Christian. It is not enough to preach the gospel and receive the support of men who draw their money from unsanitary profits. It is not enough to go to men and beg subscriptions without asking whether the money be clean.

"We must attack the spirit of the world of iniquity, for it was to make good men that Christ sent forth His servants. And there is only one Power that I know that can give us grace and wisdom to do the work of the coming generation aright, and that is the power that cometh down from heaven; and if God be for us we shall not only be equal to all demands made upon us, but we shall be more than all they that be against us; we shall see the world at the feet of our Master, and drunkenness, and darkness, and cruelty, and tyranny, and every form of iniquity swept out of men, and this world for which Christ died shall become His kingdom—the kingdom of God and of Christ."

The Rev. A. Connell, B.D., of London, showed convincingly that the whole world is calling for Jesus Christ as the only hope of the lost—

"It is evident by this time that the world knows that Christian Endeavourers mean to do everything upon a grand scale, but I am persuaded that they have touched the very acme of their sublime audacity in placing upon their programme the tremendous subject that I have to deal with now. This indicates that the Christian Endeavourer is determined to place no limits to the extent of his missionary enthusiasm, and to place it where Christ Himself placed it, namely, at the very bounds of the world.

Believe me, that the world-idea in all its aspects of empire and of influence is the idea that is going to capture and rule the new century, and there is nothing that will so elevate your conception of love and of duty, there is nothing, I take leave to say, that will so certainly set you on the onward march of God's great purpose as that you should accustom yourself to the thought of a world-redemption by a world-Saviour. The task I want to set myself to-night is certainly not the task of meandering round the globe endeavouring to mark the light and shade as I go. I mean to attack nothing so gigantic, but rather to recall to you the voices that come back to us on the brink of a new age from the years that have gone, voices of fear, or of hope, ay, and there is another voice, of raging and of fury from the dark places of the earth. First of all, I would say that what I hear is this:—a clear and overwhelming confession from all the ends of the earth that if there be no salvation in Christ Jesus, then there is no salvation certainly in any other religion. We are quite aware that a great change has taken place in our outlook. Learned people have been teaching us a great deal about the unreclaimed masses of heathendom. We have learned a great deal about the notable lives, about the high ethical principles that are lying scattered, however sparsely, among the outcast and the un-Christianised, and we have grown anxious to be absolutely fair and honest in all our appreciation of everything that can be said for the ethics of heathen people, and I hope by this time we have learned to give thanks to the Giver of every good and perfect gift for the light that enlighteneth every man that cometh into the world. Further, I think it may be said that we have made another change in our outlook. We have begun to scrutinise ourselves and ask whether our own Christianity be worthy of the great King, or whether it even represents Christ adequately at all. We have come to see, I hope, that it is not only ungenerous, but is ridiculous, to paint all the heathen world an inky black, and fill in so-called Christendom a radiant white. That is not true. The shade in some places of this coloured white is deep as the shadow in the Valley of Death. We have come to see that our best is only a hopeful grey, the sign of the morning, the very beginning of the reign of the glorious Christ. But while that is admitted, nay, because of that, there comes to us the overwhelming testimony from every part of the world, that if there be no hope of salvation, of glorious complete salvation in Jesus Christ, then there is absolutely no hope at all. I noticed someone the other day flattering

himself by recording that he had supported African missions because Africa is so low down in the scale, and that he did not support missions to Asiatic peoples because their ethical codes are every bit as high as our own. Now I do not claim that my vision of the outlook is infallible, but in all humility I would enter my protest, and say, 'That is certainly not my reading of it. Only a dismal ignorance that should ever remain silent can pretend that there is any ethical code that can parallel or even rival the code of ethics in Jesus Christ's gospel, not one that can even faintly rival it if you estimate each code by its spirit and, most of all, by its fruits.' What Christian people have to understand to-day, in spite of all that is being said, is that heathendom remains the hideous abomination, to the last revolting detail of the most appalling pictures that have ever been drawn of it either in sacred or profane literature, by those describing the actual state of a godless world. Let Christian people understand that, and then they will see that there lies a deeper question than that of your moral code, a question of life and power, to do and to develop; and all the world cries out in despair that it has tried its great religions, and fine systems, and they have failed, and if the power of God unto salvation be not found in Christ Jesus, then the hope of the world's redemption is a mere fatuous dream.

"What I have now said may seem to you very little beyond a voice of despair, but I get another voice beyond it, and that is the voice that comes back to us on the brink of a new century, clear and resonant in its assurance that the gospel has now tried its experiment in every part of the habitable globe, among every race and colour, and the experiment has succeeded. We ask no other proof of our Christianity than that it has proved its ability to do the work it pretends to do, and let me tell you that the proof is absolutely irresistible. We have always believed the gospel had it in it to do that work, but we see it now by ocular demonstration. We close the century with the expression from every land of what Jesus Christ can do by His saving grace. Africa, low down in the scale as it may seem to be, is learning the blessing of liberty and civilisation

simply because it has found them all concentrated in their essence and glory in the 'pearl of great price.' India has many such converts as that convert to whom President Hanson referred at the great Council of Foreign Missions in New York. After hearing a convert's speech, he said if he had heard but one such convert, and if he had had it in his power to give a million dollars to missionary work, he should never dream of asking his money back. And India has many such converts of like spirit.

"There is another thing I would like the Christian Endeavourers to remember in regard to India. There has been a vast sifting and undermining process going on within Hinduism itself through Christianity and Christian responsibility, and almost at any moment you may look for a great desertion from Hinduism to the Christian faith; and I ask the Christian Endeavourers here to-night to place this petition among their prayers for the unredeemed world, that God would raise up some mighty apostolic spirits within Hinduism itself to lead the exodus for which the times are ripening. All the Christian world to-morrow may be astonished by the power of His salvation.

"In the South Seas, you know, whole islands have been transformed in one generation from hideous savagery to the blessedness of Christian love. You may discount as much as you please, you may tell me that it is only the fringe that has been touched, and that a beginning has been scarcely



THE DELEGATES' WRITING-ROOM.

made, but all over the world there are the glimmering lights of the Heavenly Father's love. I wonder if Christian people in this land have realised how much they owe and how much the stability of their Christian faith owes to the magnificent persistence and hopefulness of our missionaries themselves? I have been told among the 800 missionaries attending that great Council in New York there was not to be found one solitary despairing note. There are men who have seen heathenism entrenched inside every defence that custom, tradition, prejudice, and everything of that kind could give it, and yet, they are the men who believe most assuredly that the gospel has not failed but that it is conquering, and is going on to conquer until all the world shall be God's. I tell you in the face of these facts the day has gone when a man can possibly have any excuse to remain a Christian and not believe in foreign missions. And may I say, as my last word, that there comes to us to-night—may God teach us what it means—there comes to us the raging of the nations, the desperate fury which has written a commentary in blood on Christ's own great prophecy that He came to bring not peace but a sword. We have been waiting, waiting with breathless anxiety to know the truth about Pekin. We have prayed God that He even now might turn the shadow of death into morning, and change our nameless dread into a song of deliverance. It would seem that He has ordered otherwise, and the nameless dread has become a nameless horror. Brethren, if ever we ought to feel God near us, and the great burden of His world upon our hearts, it is in times like these; and I do earnestly hope that in spite of what seems to have happened, and even if terrible retribution will be made, I do earnestly implore you that you will seek to guard your hearts, and the hearts of Christian people in this land, from any feeling of revulsion against the whole Empire of China. Do not let us get into that state of mind. Remember that out of the inconceivable millions of China the fanatical and fiendish elements whose worst passions we have now seen revealed represent as yet, at all events so far as we know, a very small portion, and it has been abundantly proved that the Chinese people, the great mass that forms the stability of that vast land, are peaceable, industrious, and approachable people, whose minds and affections can be won from all prejudice into perfect Christian sympathy and community with the messengers of Jesus Christ. It seems to me no more invidious or untrue suggestion has been made than that we have sometimes heard

in these recent days that the missionaries have been responsible for this terrible outrage. It may be true, I do not question it, that in some measure the fury may be explained by religious prejudice. The offence of the Cross has not ceased; let us remember that. But there were other causes of this unbridled frenzy. There was racial antipathy to all foreigners. A deeper cause lies in the policy of the 'mailed fist,' which on account of its aggression was sorely to be deplored, and which has placed all our missionaries in a false position which they repudiate heart and soul. And, lastly, I am afraid it must be admitted there has been some cause found in the recent aggressive political aims on the part of Roman Catholic missions. These are the causes of the present fury, and it seems to me the extreme of cruel innuendo—this is the usual weapon of attack upon missions and missionaries—it seems the very extreme of it to say that missionaries' reliance is partly upon God and partly upon the gunboat. It is nothing of the kind. The national conscience demands that our people everywhere the wide world over should be protected in life and property. Missionaries have not asked that for themselves, and for my own part I have never yet met a missionary who would not tell you that the sense of a great aggressive empire behind him was almost as much a cause of embarrassment as a cause of comfort. And when the crisis shall end, what shall come? Oh, friends, who of us can foretell the issue of modern missions to China? They now have had their baptism of fire and of blood. The roll of Christian martyrs in China in a few weeks has grown very, very heavy, but all that must leave its legacy. The blood of the martyrs will become the seed of a mighty church in China. Even Chinese hate itself will fall before the breath of the Lord, and perhaps through the death-cry of some of our martyrs the truth as it is in Jesus may become more clear to the Empire as a whole. One thing I would further lay upon your consciences in my last sentence, and it is this—when these troubles are over, and when peace is in some measure restored, when new conditions are being made, see to it as far as your influence goes that the missionary shall have at all events the same freedom for his work as he had of old, and the same freedom that the merchant will certainly demand. It is a suicidal policy that would banish great missions or restrict them in any part of the world. Truth is the heritage of mankind, and you are preparing for yourselves only a bigger catastrophe if you restrain or shackle it. You will not hasten the reign of peace

by suppressing the gospel of God, and even Christian nations might have learned that by this time."

Though seriously unwell, and suffering much pain, the Rev. H. E. Fox, M.A., of the Church Missionary Society, made an effective closing appeal—

"I find myself in much the same difficulty about the definition of the word 'abroad' as the previous speaker did about the word 'home.' But he hit

upon the right solution. He said there was nothing foreign in the eyes of Christ Jesus. Our home is up there, and all this a field of our work wherever it may be. The grandest epithet that I think ever was written is that well-known word over the tomb of that mighty man of God in Westminster Abbey—

'The world is my parish.'

That is what the Church

has been learning only within the last hundred years. And that is what she has to learn a great deal more of in this coming century.

"And now I speak to my own countrymen. We have got to keep in sight the idea that there is a bigger world than Great Britain.

"A minister once had been preaching a most affecting sermon on some funeral occasion, and had melted the whole congregation, moving them all to tears. But one man was seen to go away unaffected and unmoved, and on being asked why, he said, 'I don't belong to his parish.'

"We have got to get rid of this parochial spirit.

"In the first place, for our own success. The line of prosperity for the Church has been marked out by God. You can no more violate the laws of nature with impunity than you can violate the laws of the kingdom of God with impunity. And you will not get the blessing upon which your souls are to live if you are not extending a blessing to other people.

"You remember the old maxim—

There was a man,
Though some did count him mad;
The more he cast away,
The more he had.

"It is so in spiritual blessings as in actual things.

"Let me give you an illustration. Nobody who has travelled in that marvellous of all lands, the

once pleasant and glorious land of Palestine, will ever forget his first sight of the Dead Sea. I remember it so well as I came over the rolling hills of Judea. The great arch of God's blue sky was above our heads, and the purple mountains of Moab on either side, and as we stopped and looked at it, it seemed a thing of joy and beauty for ever. But presently after a few hours' ride we came down to its margin, and we saw why it was called the *Dead* Sea. All round its brink no living thing could grow. All along its margin the trees washed down by the Jordan were lying, pointing their white skeleton fingers to the sky. No bird ever dips its wing into those blue waters. Age after age, year after year, day after day, the Jordan has been pouring its sweet waters into that lake, and yet it has never become sweet. Bitter and more bitter, and still more bitter that lake has grown, till everyone who has tasted it will tell you—he will never do it again. And why? Any schoolboy will tell you that it is a blocked lake. There is no outlet. It is always taking in and never giving out. God help the churches and the people who live for themselves, for their own pleasure, their own luxury, instead of going out with the blessing of the gospel to others! You have already started out on the path of decay and death if you have not already begun to point out the blessing of the gospel to those around you.

"Let me give you another picture. I rode over the grand plains of Moab. In that region you can hardly go a mile without finding ruins somewhere, and among those ruins there are marks of Christian occupation. Sometimes on a tombstone, sometimes on an old church, sometimes on some building there are traces that that land had not only been teeming with a great population, but with a Christian population. What has become of them? No one is there now but the wandering Bedouin. Why? It is because the Christians grew prosperous, they took care of themselves, and then, with a spiritual prosperity of the wrong sort, they came into moral strife. They spent the time which ought to have been spent in evangelising the world around them in fighting with one another. God made their sin to be their scourge, and the very nation they loved is forgotten, yea, and the land is trampled down under the insufferable Turk. God grant that it may never be so with the Church of England and America!

"But there is another reason why you must look out into the world. Not for your own sake only, but for the world's sake.

"Speaker after speaker this evening has enunciated



Amplifying Notes of Speeches

the fact that the gospel of the Lord Jesus Christ is the only gospel that can save man. And therefore it is the only method by which races can be emancipated, civilised, elevated, and ennobled, and made to take their place in the march of progress. Every nation that has not the gospel must necessarily be a decadent race. Every human being has a right to have the gospel, and a right to echo it. That gospel is the power of God, and whenever you will give it fair play it will do its blessed work.

"Allusion has been made to the miseries in China, and I have noticed that newspapers of the baser sort and people of questionable manners are in the habit of attributing many of those troubles to the missionary. They are not because of the missionary, but because we have not had enough of him. If the Christian Church, a hundred years ago, had sent out her missionaries to China, the horrors of to-day would never have come to pass.

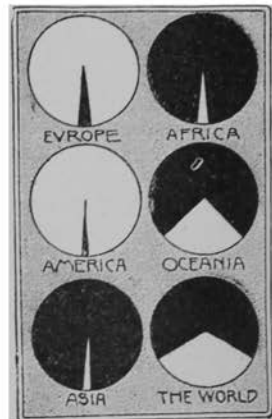
"You know at the time of the Indian Mutiny that not one single Indian Christian joined the rebels. Do you know that when the rebellion broke out in Uganda some years ago the situation was saved by the Protestant Christians? Our forces were not

strong enough to stand alone, and the Europeans would unquestionably have been massacred but for the native Christians. Do you know how they got rid of slavery in Uganda? They got rid of public slavery in a very easy way. But there is a very much more difficult thing to get rid of, and that is domestic slavery. Domestic slavery was allowed to survive. The British Government dare not touch it, and it knew

it could not settle the question by any means in its own power. But it is settled to-day.

"Thirteen slaves ran away and took refuge with a Christian chieftain. The Christian chieftain refused to give them up. The master of these slaves appealed to the chief magistrate of the country. This man was an enlightened Christian man, and he said: 'I am very sorry, but I am obliged to tell you that so long as slavery is the law of the country I cannot allow those slaves to be taken away; the master must have them, the slaves must go back.' Then the men of Uganda said: 'Well, if slavery is wrong, what are we to do?' So the magistrate took them into a church and opened unto them the Scriptures. He read to them how they were to love one another, and bear one another's burdens, and so fulfil the law of Christ. And then he said to the men: 'Now you know what God thinks about your law, and you go and settle it for yourselves.' And they did what I wish our statesmen and legislators would do more frequently—they held a prayer-meeting, and they did what every man ought to do, they exercised their judgment on the matter. They talked things amongst themselves until every man of them put his name to a paper declaring his willingness to give up his slaves. And from that day to this slavery has been swept out of Uganda. And this was accomplished by the moral suasion of the gospel of the Lord Jesus Christ.

"You will agree with me when I say I wish we could reproduce that in other nations. What America had to pay for in blood and treasure, the



HEATHEN (BLACK) 240 MILLION.

MOHAMMEDAN (GREY) 60 --

CHRISTIAN (WHITE) 50 --

little infant church in Uganda accomplished by the gospel of the Lord Jesus Christ.

"It is good for the nation to spread Christianity. But do it not for your own sakes, nor for the world's sake, but for the Lord's sake.

"What is the Master longing for? Why, to come back to His kingdom again. And how shall He come?

"He has laid down this condition. This gospel of the kingdom must be brought to all nations, and then will He come.

"Turn to the last chapter in your Bibles. What do you see there? 'The Spirit and the bride say, Come.' That 'come' is addressed to the

coming kingdom. 'And let him that heareth say, Come.'

"Brothers and sisters, say 'Lord Jesus, come. Come and reign on this earth. Let him that is athirst come, and whosoever will let him come.' That is the wide-world evangelism.

"Then what follows? The answer is heard from above, 'Behold, I come quickly.'

"That is the King's answer to the praying and the preaching Church. My friends, sons and daughters of the resurrection, will you take up the answer, will you take this into the consecrated activities of your life?

"'Even so, come, Lord Jesus.'"



BEFORE BREAKFAST.

CHAPTER IX.

World-wide Endeavour.

International Brotherhood—National Rallies—The World's Union—Tuesday's Demonstrations—Secretary Baer's Report.



SPEAKER at the Detroit Convention described Christian Endeavour as "an international, interdenominational, inter-racial and interesting organisation." One of the most interesting features of the Convention

was the manifestation of this international brotherhood, which yet respects and fosters the distinctive individuality of separate creeds and peoples. If any untravelled delegates who came to it were at all insular or parochial, they could hardly remain so. In one brief five minutes of the reception at Exeter Hall, Mrs. Clark spoke with delegates from China, America, Belfast, Germany, Africa, and Glasgow; and the experience was not exceptional. It was no uncommon happening during Convention days to find "the four corners of the world" hobnobbing at one small tea-table, and many observers could not but regard the polyglot throng that streamed through the halls and corridors of the Alexandra Palace as a realisation of St. John's apocalyptic vision of the "great multitude, which no man could number, out of every nation, and of all tribes and peoples and tongues," because those who composed it were not only gathered "out of" every land, but *unto* one unifying centre. Said a turbaned Hindu to a young New Zealander, "Oriental and Colonial" (he could hardly have suggested a more striking antithesis), "we are all as one in Christ Jesus"; and sweet and true, as if from the very heart of the Convention, came

the song of the Germans who responded at the Consecration meeting—

There is One to whom we all belong.

This oneness had many touching manifestations. From Traverse, Michigan, came the news that a company of Endeavourers had provided themselves with badges and programmes, and as far as their daily duties would allow, they were sharing the Convention, keeping time and tune with its prayers and its praises, and joining it in spirit across intervening leagues of sea and land. Endeavourers in New Zealand held "a little London," though it was not so little, after all. At the suggestion of the Rev. F. Warner, special meetings were held throughout the colony to pray for "London 1900," and a large gathering was arranged for Auckland; while at Serampore, a few days after the festival of Juggernath, Indian Endeavourers at their Rally prayed for the World's Convention.

At the National Rallies on Wednesday afternoon this sense of kinship in Christ was at least as marked as the passionate patriotism which prayed at each of the National Headquarters, "*Our* land for Christ!" For instance, the French and German delegations agreed to unite their forces for their national rally. The Spanish delegates asked to join them, and representatives of Continental countries followed suit, until the meeting in the German Headquarters suggested a speedy fulfilment of the Christian idealist's dream of the "United States of Europe." Representatives of Germany, France, Spain,

Holland, Belgium, and Switzerland, and the Rev. T. Harada of Japan, repeated together, each in their own tongue, the Lord's Prayer, and then together prayed and praised in English; and though "the scream of the eagle" was heard at the American Rally in Tent Endeavour, Bishop Walters had a reception that could not have been warmer if he had been a white man, and which proved that American Endeavour knows nothing of race or colour prejudice. There are no "outlanders" in the Christian Endeavour Society, and that is one reason why it has prospered in every land where it has taken root.

It would be easy to fill many pages with illustration of this. One was the annual meeting of

THE WORLD'S UNION,

the first ever held out of America. This ambitiously named organisation was first formed in 1895. It has about five hundred members, and it exists, as Dr. Clark explained, to plant and supervise the work of the society in countries which are not yet able to sustain and promote it themselves.

This meeting was held on Monday afternoon in the Concert Hall, which was gay with flags of all nations, and red and white placards which showed in plain, readable figures some of the amazing statistics of Christian Endeavour progress. To imaginative eyes those figures seemed, as the meeting went on, to change into glowing pictures of scenes afar, for Dr. Clark called upon the representatives of many lands, and each repeated the unfailing story of Christian Endeavour triumphs. The Rev. Tasuké Harada, the brilliant young President of the Japanese National Union, brought good news from the Land of the Rising Sun, where there are already seventy societies, which have recently held their Eighth National Convention. Mexico spoke through the Rev. Dr. Eaton of Chihuahua, and his hearers gave a hearty response to the cabled greetings of the National Convention at Mexico, then in session. The Rev. W. H. Gulick told of *new* Spain, the Spain of the liberal press and of progress, which has thirty-six Christian Endeavour

societies, and sent a dozen delegates to the Convention. From France, where evangelical Protestants as yet number only one in sixty of the population, Pastor Merle d'Aubigné, son of the historian of the Reformation, came with glad tidings of the steady increase of Christian Endeavour societies. Mr. J. E. Randall of Jamaica presented the greetings of West Indian Endeavourers. Then the members of the Union settled down to brief business, and re-elected the officers of the Union, Messrs. J. W. Baer and W. Shaw as secretary and treasurer, and the Rev. J. C. Clark as president.

Even more impressive was the

DEMONSTRATION OF WORLD-WIDE ENDEAVOUR

given on Tuesday morning in two large meetings. The Central Hall was packed to hear Secretary Baer's report and Dr. Clark's presidential address, and an equally enthusiastic audience thronged the Concert Hall, where the Rev. E. Abbott, one of Britain's pioneer Endeavourers, presided, and humorously claimed kinship with the founder's wife, because his surname was the same as her maiden name. Some idea of the cosmopolitan character of this meeting may be gathered from the fact that testimonies to the value of Christian Endeavour were given by delegates from Spain, Natal, New Zealand, Ningpo, Northern India, Indiana, Queensland, Yorkshire, Sussex, France, Geneva, Sweden, Central India, Victoria, Nova Scotia, the Isle of Wight, Windsor, Germany, Johannesburg, Amoy, British Columbia, New South Wales, Wigan, Fife, North Carolina and several other places in America. As an Endeavourer who was present remarked, it was as if the map of the world had taken to talking. To this uniquely representative assembly Dr. Clark and Mr. Baer repeated the speeches they had delivered in the Central Hall—a feat involving considerable physical endurance, as well as some mental strain. But the welcome they received must have gone far toward repaying them for their generous efforts.

In the Central Hall the Rev. John Pollock presided. He said it was peculiarly appropriate for a Scotsman to occupy the chair at a World's

Meeting, since Scotland is the most cosmopolitan of the nations. His cosmopolitan audience applauded this with some reserve, but they remembered that the author of "Scotland for Christ" had also written the companion-song for Irish National Endeavour, and everybody agreed when he declared that Christian Endeavour makes for a larger patriotism: among the secrets of its success are strenuousness on the one hand and a marvellous flexibility on the other. Without surrendering any of its essentials it adapts itself to the needs of all nations. That was proved when, a little later, twenty-five minutes were devoted to a World's Free Parliament, in which testimonies to the value of Christian Endeavour came from almost as many countries as were represented in the Concert Hall. A German lady said there are 165 societies in the Fatherland, with a membership of 5000 in five denominations. In Germany the society is called "The Society for Decided Christianity." Pastor d'Aubigné claimed that Christian Endeavour is no longer "an English concern." "Our meetings are every bit as good as yours," he declared, and there was a hurricane of applause. "Lady-smith Endeavourers wore their badges and kept their meetings going all through the siege," said a voice from South Africa. "Christian Endeavourers in Sydney can fill as big a hall as this," called out the Rev. Theophilus Parr of New South Wales. From Egypt, from India, from Canada, from New Zealand—the witnesses followed in swift succession, and to anyone unacquainted with Christian Endeavour methods it must have been amazing to note how much information the speakers contrived to give in two minutes. Every speaker was cheered, but the heartiest greetings were for the representatives of Spain and the Transvaal. Hostility between the nations finds no entrance into the hearts of Christian Endeavourers.

Secretary Baer had a royal welcome when he came forward to set up a new Christian Endeavour milestone, and to give the nineteenth annual report of World-Wide Endeavour. He said—

"No one thing that I know of proves more certainly that God is in the Christian Endeavour movement

than its remarkable numerical growth. In 1881, one society with fifty members; in 1900, nearly sixty thousand societies, with over three and one-half millions of members. Nineteen years ago, one country, America, giving birth to our Society; to-day in every nation and land flies the Christian Endeavour banner. Quietly and steadily, and at the same time with wonderful rapidity and vitality, has this new force come into the church life of the world, and we are only beginning to appreciate how strongly the ties of international fellowship and brotherhood are being cemented by Christian Endeavour.

THE C.E. ANGLO-AMERICAN ALLIANCE.

"We find in the land of its nativity, the United States of America, the largest number of Christian Endeavour societies. The enrolment is 43,262 societies. Great Britain (and these figures include England, Ireland, Scotland, and Wales) comes next with about 7000 societies. Let me turn aside here to invite the Jingo politicians in Great Britain, and those in the Senate of the United States who rejected the arbitration treaty between England and the United States, to consider the Christian Anglo-Saxon alliance already formed between young America and young Britain by the members of these more than 50,000 societies of Christian Endeavour. Cod may come and seals may go, and boundary lines be held in dispute, but palsied be the hand and mute the tongue that should again suggest strife and bloodshed between America and Great Britain.

"And then we are pleased, while our hearts are beating with true patriotism, to think of our brothers and sisters in Australia and Canada loyal to Victoria their queen, beloved by us all. Some one has said that 'Captain Cook's good ship *Endeavour*, wrecked on the shores of Australia, was afterwards floated, and went to pieces in some other country. But the *new* ship Endeavour, so royally welcomed by the island continent, has come to stay.' This is easy to believe, for there are now over 4000 societies in Australasia. The Dominion of Canada, proud to march under the Union Jack, separated from the United States by only an imaginary line geographically, but one with those of us who owe allegiance to 'Old Glory,' marshals nearly, if not quite, 4000 societies. We are brethren, with common methods of work, a common name, for a common Christ, against a common enemy. Let this Convention in the metropolis of the world be the time and place for signing and sealing a treaty of united Christian service and united love."

Breaking off for a moment, the speaker called on the delegates from England, Ireland, Scotland, Wales, Canada, Australia, and the United States to ratify that treaty by rising and singing together "God save the Queen," and the beautiful hymn, "America."

"America first!" shouted Mr. Pollock, and the verse rang out as if every singer had been an American—

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring!

The next minute everybody joined, with indescribable enthusiasm, in the first verse of "God save the Queen," and then Mr. Baer struck an even deeper note. "Let all delegates," he said, "from every nation, tribe, and tongue, raise their hearts in song to the King of kings and Lord of lords by singing one verse of 'Blest be the tie that binds.'"

The Endeavour Anthem rolled forth, and so the convention of hearts was ratified with thrilling hearts and tear-wet eyes.

Then the speaker resumed—

"Let us proceed with our roll-call, for ours, we must remember, is an international and inter-racial army. China, poor, bleeding, storm-wrecked, was the first foreign country to take from the United States the Christian Endeavour seed; and while the growth has been slow comparatively, China to-day has not less than 148 societies. India has 459, and how our hearts ache for that famine-stricken land! May we not bow our heads and hearts before God in silent prayer for a moment for India's starving millions?

"Germany has 168 societies, and, under the sympathetic championship of Count Bernstorff, Count Pückler, Pastor Paul, Frederick Blecher, and others, the society is steadily conquering prejudice. Africa's 139 societies, with many of their members in arms, are passing through trying times. As it was in 1898 during the American-Spanish war, so it is to-day during the British-Boer hostilities—the Christian Endeavour pin adorns the uniform of opposing forces. May God hasten the day of honourable peace, and bring the horrible war to an end. France responds to-day with 69 societies; Jamaica, with 120; Mexico, 110; Madagascar, 93. Japan's 73 splendid and vigorous societies are worthily represented at this Convention by Rev. Tasuké Harada, the president of the United Society of Christian Endeavour of Japan. Turkey has 60 societies; Spain, 36. But time would fail me to go

through the long list, comprising European countries, South American republics, missionary lands and the islands of the sea. The total enrolment, outside of the United States and Canada, is 12,540 societies, and this figure, augmented by the greater number in the United States and Canada, makes an inter-denominational, international, and inter-racial brotherhood 'for Christ and the Church' of 59,712 local societies, with a total membership of 3,500,000.

"A boy is valuable now, because he is a boy, in addition to the possibilities of manhood in the days to come. Boys as boys and girls as girls are not only making a place for themselves, but are given their

place in Christian Endeavour. The boys and girls of to-day, the Juniors, are the flower of Christian Endeavour, and the trustees of the future of the movement. One thousand of these societies were organised this last year, and the official enrolment shows 15,505 Junior Christian Endeavour Societies. God speed the day when in every church with a Senior society there shall be its counterpart, a thrifty organisation of Juniors.



MR. J. WILLIS BAER.

MIND THE BOY!

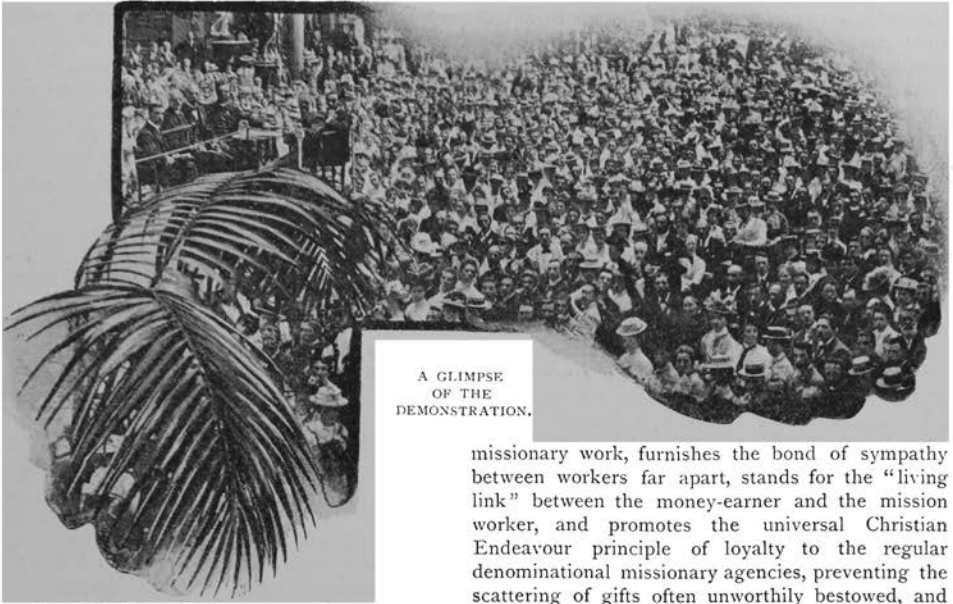
"Keep in mind that Christian Endeavour is now nineteen years old, and that the first society of Christian Endeavour was made up very largely of young people under eighteen years of age, and you will understand why, in the past few years, over one thousand Intermediate Christian Endeavour societies have come into existence. The most of these at present are to be found in the United States. The intermediate society fills a needed gap in the development of all-round Christian life between the boys and girls of the Junior society and the young men and young women of the Senior society. We expect to see other countries enthusiastically and profitably adopting this latest adaptation of Christian Endeavour methods in modern church work.

"There are a number of Mothers' and Parents' Christian Endeavour Societies; societies also in unexpected places, such as in schools and colleges, asylums, institutions for the blind and for the deaf, among car-drivers and motormen, policemen, travelling men, life-savers on the coast, lighthouse employees; among workhouses, almshouses, and schools of reform, and among employees in large factories; among the soldiers in barracks, marines and sailors on men-of-war and merchantmen. The first Floating Society of Christian Endeavour was organised ten years ago on the United States revenue marine steamer *Dexter*, and since that time 123 Floating Societies have been organised, and a most worthy and permanent missionary work has been established in Nagasaki, Japan, known as the Christian Endeavour Seaman's Home. Among the victims blown up in Havana harbour on the *Maine* were members of the Floating Christian Endeavour Society. There was an active Floating Christian Endeavour Society upon Admiral Dewey's flagship *Olympia* that took part in the fight at Manilla Bay, and in Sampson's fleet at Santiago were many Endeavourers; and last, but not least, the Christian Endeavour badge was worn by more than one brawny Briton from *H.M.S. Powerful* in the famous siege of Ladysmith. Indeed, where will you not find Christian Endeavour? It floats upon our seas; go into the depths of the earth, and you will find it among the miners of iron and coal; go to the far North, it never freezes; go to the far South, and you cannot burn it up. Christian Endeavour fits all kinds and conditions of men. Manifestly our principles reach the heart, where all men are alike.

"The most conspicuous example of the adaptability of Christian Endeavour is the organisation of Christian Endeavour societies in prisons, and the evangelistic work of Christian Endeavourers in prisons and jails. Ten years ago the first Prison Christian Endeavour Society was started in Wisconsin, and to-day in the United States eleven States have about twenty-five Christian Endeavour societies within their prison walls. No more encouraging reports have come to me than the reports of the chaplains and the officers of these prison societies. Conversions are frequent, and men and women have been reclaimed, and, when granted liberty, have become worthy citizens and consistent Christians. There is but one opinion among the officers of the prisons, and this is that the Christian Endeavour meetings are of great value, and the visiting delegations of Christian Endeavourers from church societies are heartily welcomed. Not by any means the least benefit gained from this new and promising Christian Endeavour work is the reflex influence for good that has come upon individuals and societies attempting song and evangelistic services in the jails and prisons. The largest Prison Christian Endeavour Society so far reported is the one in the Kentucky State Prison. It numbers over 500, out of a prison population of 1300. Christian Endeavour is giving to many a prisoner new meaning to the lines—

Stone walls do not a prison make,
Nor iron bars a cage.

"During the past year especial emphasis has been placed upon the local-union work, and the possibilities for good to be obtained by the societies from their vital connection with the local union. There are now hundreds of these unions, from the greater ones like the Christian Endeavour city unions of London, Philadelphia, Toronto, to the smaller unions in country towns. One way in which new and lasting interest in local unions was secured has been through the adoption of the uniform topics, suggested by the American leaders, for four mass-meetings each year, and the reorganisation of many local unions by following the practical suggestions and experience of Dr. Clark. This last year's uniform topics, many local-union officers testify, have done for the unions what the uniform prayer-meeting topics have done for the local societies throughout the world. The topics for the coming year, 1900-1901, will be ready in August. They have been prepared with care, and with a knowledge of



A GLIMPSE
OF THE
DEMONSTRATION.

the needs of Christian Endeavour. They ensure to the meetings variety, freshness, and unity, and we earnestly commend them to all local-union workers throughout world-wide Christian Endeavour.

"The earnestness with which the 17,000 Christian Endeavourers, believing in returning to God not less than one-tenth of their income, joined the ranks of the Tenth Legion, and the deepening of the spiritual life of the 21,000 of our members who became Comrades of the Quiet Hour and 'practise the presence of God,' very naturally led to a forward movement for missions during the last year. This forward missionary movement is known as the Macedonian Phalanx. Any individual who supports a missionary at home or abroad, a native worker, or a student preparing for gospel work, is eligible to membership in the Macedonian Phalanx; and any Christian Endeavour Society which supports its own missionary or Christian worker at home or abroad, or gives at least twenty dollars through its own church, or in connection with a group of societies of the same denomination, to its own denominational board, is also eligible for membership in the Macedonian Phalanx. The money should always go through the church of which the society is a subordinate part. This newest fruit of Christian Endeavour 'promotes individual interest in individual

missionary work, furnishes the bond of sympathy between workers far apart, stands for the "living link" between the money-earner and the mission worker, and promotes the universal Christian Endeavour principle of loyalty to the regular denominational missionary agencies, preventing the scattering of gifts often unworthily bestowed, and raising the thought of missionary giving to the high plane of consecration, self-denial, and personal work through one's partner on the mission field.'

"But I must not think of mentioning in this report all the many forms of work and activities in which Christian Endeavour has had its part. Think of the battles for Sabbath-observance and against the saloon, of the progress made for total abstinence, the seed sown for a higher standard of Christian citizenship, the Sunday evening and mid week prayer services of churches which have been revived, the amount of money contributed to missions at home and abroad, the Sunday schools recruited, and the large number of our associate members won to Christ and led into the Church. Time would fail me, and an attempt to give an adequate report would prove a failure.

"Before bringing this report to a close I desire to mention, with gratitude to God, the pilgrimage of the founder of Christian Endeavour and the President of the World's Christian Endeavour Union to the National Christian Endeavour Conventions of China and Japan. Dr. Clark was accompanied by his good wife, who has, next to Dr. Clark, accomplished more for Christian Endeavour than any other worker. Their journey began with a series of important meetings in the United States, as they

travelled from Boston to San Francisco. Then came their very effective and arduous campaign in many parts of Japan and China. After this, the long and novel trans-Siberian railway route, by which they crossed Siberia, Russia, and other European countries until they reached London, the Mecca of Christian Endeavour for 1900. We shower them with affectionate greetings, and assure them both that we have appreciated their self-sacrifice and courage and consecration in undertaking and carrying through, with God's guidance, one of the most remarkable of Christian Endeavour pilgrimages. And as they look back upon its hardships and its pleasures they may have the consciousness that their labours were not in vain, and that many a native Christian Endeavourer in the Orient, and many a missionary, has received a new-born desire to serve Jesus Christ with a deeper spirit of consecration.

"At the World's Ecumenical Missionary Conference recently held in New York City an Ex-President of the United States, Mr. Harrison, related an incident which occurred in the Atlanta campaign of the Civil War in the United States. The fighting and marching had been largely in the brush. Sometimes, in an advance, the commander of a regiment could see no more than half of his own line. To him it seemed as if his battalion was making an unsupported assault. The extended line, the

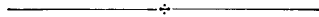
reserve, were matters of faith. But one day the advancing army broke suddenly from the brush into a savannah—a long, narrow, natural meadow—and the army was revealed. From the centre, far to the right and left, the distinctive corps, division, brigade, and regimental colours appeared, and associated with each of these was the one flag that made the army one. A mighty, spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step. Ex-President Harrison's closing sentence was, 'What the savannah did for that army, this world's conference of missions should do for the Church.'

"With admiration for the man and his words, I desire to borrow his thought and say, What that savannah was to the Union army, this World's Christian Endeavour Convention should be to the Church. Shoulder to shoulder, an inter-denominational, international, an inter-racial army, let a mighty and enthusiastic shout go up to God as, with a firmer grip upon our principles, with quickening pace, and with unbroken front, we press forward against the hosts of sin. Forward, Endeavourers, and take higher ground. Enter the year's campaign with a spirit of consecration *adequate* for the responsibility arising from our perils and opportunities. This holy war has only begun. *Listen!*

*The trumpet of Christ ne'er sounds a retreat;
Or be it danger, or be it defeat,
For still our great Captain shouts high and clear,
'Stand firm, my soldiers, stand, lo! I am near.'*

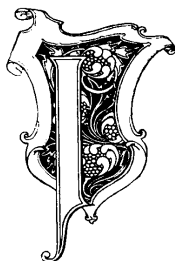
*The trumpet of Christ ne'er sounds a retreat;
His watchword is 'Forward,' whatever we meet;
Be devils our foes, or be our foes men,
Be strong in the Lord, and at them again.*

*The trumpet of Christ ne'er sounds a retreat;
All bloodless His battles, yet by blood made meet,
Aye pulling down strongholds of Satan and sin,
And destined in triumph the wide world to win."*



CHAPTER X.

From the President's Chair.



T was at the great meetings on Tuesday morning that the beloved and honoured founder of the Young People's Society of Christian Endeavour delivered his presidential address on—

THE WORLD-WIDE PRINCIPLES OF A WORLD-WIDE MOVEMENT.

BY REV. FRANCIS E. CLARK, D.D.

Some twelve years ago the word of the Lord seemed to come to a quiet minister in Eastern America, telling him to take his pilgrim-staff and scallop, and travel from one end of the world to the other in the interest of a new-born movement called Christian Endeavour.

He felt that he could not be disobedient to the heavenly vision, as he thought it to be, and since then, by sea and land, by rail and river, he has been journeying, going thrice around this goodly frame the earth, and travelling not less than a quarter of a million of miles.

During these last twelve years it has been his privilege to visit every state, province, and territory in North America, almost every country in Europe and Asia, every colony but one in Australia, the Ottoman Empire, Egypt, and South Africa, Mexico, and some of the islands of the East and West Indies.

During the last twelve months it has been his joy to attend Conventions of Christian Endeavour in many of the States of the United States, and to study again the problems and to witness with joy the successes of Christian Endeavour in the Far

East—in progressive Japan and distracted China, and the hopeful beginnings in Corea.

He would be a dull scholar indeed had he not learned some things from the book of experience concerning the essential and non-essential features of Christian Endeavour.

Pardon him, then, if at this World's Convention, having completed within the past week a third Christian Endeavour journey around the world, he draws upon this experience, claiming naught for his opinions but the virtue that they are not mere opinions, not theories, but deductions, attested by the hall-mark of practical experience in many lands.

A UNIVERSAL TRUTH.

One test of a truth is that it is universal. Faith is faith in India and Kamchatka. Hope is hope in the New World and the Old. Charity is the greatest of these at the Equator and the Pole. So it is in all lesser matters that have in them the elements of universal truth. Here is the test of the value of an idea, of a movement, of an organisation. Is it a temporary expedient that meets some local, temporary need, or is it a satisfaction for a universal need? Is it a post to which something may be tied for a little, or is it a tree, with deep running roots and wide arching branches, which grows with the year, and whose seed takes root in any fertile soil? Thus can movements be tested.

Let us apply this proof to the principles of the Christian Endeavour Society, and see if it meets the test. In this crucible let us also try the different features of Christian Endeavour, and find which are universal, that we may know which are essential.

In any such movement there must necessarily be many things that are local and temporary. Committees that are necessary in one society are entirely unnecessary in another. Place and hour of service, methods of roll-call, ways of conducting the meetings,

frequency and character of business gatherings, all afford room for an infinite variety of details, preventing any dull uniformity of method, and affording opportunity for the utmost ingenuity and resourcefulness. In these details societies in different parts of the world will surely differ one from another, and they ought to do so. These matters are not the essential, universal principles of the movement. It would be the height of absurdity to say that because a society in London has its meeting at seven o'clock Monday evening, a society in Labrador should observe the same day and hour; that because a society in Sydney has nineteen committees, a society in Shanghai must have just a score less one.

FREE AND FLEXIBLE.

A thousand matters are left free and flexible in Christian Endeavour. Personal initiative, invention, resource; the constant leading of the Spirit of God; are possible.

The Christian Endeavour constitution is no hard chrysalis which for ever keeps the butterfly within from trying its wings.

There is room even for experiments and failures, since we will always remember that the worst failure is to make no endeavour.

Yet, while this is true, it is equally true that a universal movement must have universal principles that do not change with the seasons, do not melt at the tropics or congeal at the poles. A tree puts forth new leaves every year, but it does not change its roots. It simply lengthens and strengthens them.

The roots of the Christian Endeavour tree wherever it grows are Confession of Christ, Service for Christ, Fellowship with Christ's people, and Loyalty to Christ's Church.

The further I travel, the more I see of societies in every land, the more I am convinced that these four principles are the essential and the only essential principles of the Christian Endeavour Society. Let me repeat them:—

I. Confession of Christ.

II. Service for Christ.

III. Fellowship with Christ's People.

IV. Loyalty to Christ's Church.

With these roots the Christian Endeavour tree will bear fruit in any soil. Cut away any of these roots in any clime and the tree dies.

Believe me, I am not speaking at random or without the most serious consideration. If you would see the movement grow and spread; if you

would have your society flourish; if, as an individual Christian Endeavourer, you desire to advance, I pray you to give heed to them.

OUR PLEDGE.

I. *Confession of Christ* is absolutely necessary in the Christian Endeavour Society. To ensure this are the methods of the society adapted in every particular. Every week comes the prayer-meeting, in which every member who fulfils his vow must take some part, unless he can excuse himself to his Master. This participation is simply the confession of Christ. The true Christian Endeavourer does not take part to exhibit his rhetoric, or to gain practice in public speaking, or to show what a logical prayer he can offer to God, but he does take part to show that he is a Christian, to confess his love for his Lord; and this confession is as acceptably made by the unlearned, stumbling, lisping Christian as by the glib and ready phrase-maker, if the few and halting words of the former have the true ring of sincerity about them.

The covenant-pledge is simply a tried and proved device to secure frequent confession of Christ. It is essential to Christian Endeavour, but essential only because it secures, as nothing else has been known to do, the frequent and regular confession of Christ by the young Christian.

It also secures familiarity with the Word of God, by promoting Bible reading and study in preparation for every meeting.

There is sometimes an outcry against the pledge, as though we exalted a mere instrument to the place of a universal principle. This is not the case. We exalt the pledge as a builder exalts his plumb-line and spirit-level. They are not his house, but he cannot build his house without them. We exalt the pledge as a painter exalts his brush, as a musician his violin, as a writer his pen. The brush is not the picture, the violin is not the music, the pen is not the poem; but the brush is necessary to the picture, the violin to the music, the pen to the poem, the pledge to the Christian Endeavour Society because it ensures regular and frequent confession of Christ.

So also the consecration meeting, with its roll-call, is another indispensable instrument that makes confession doubly sure and doubly sacred.

CONFESSION.

The calling of the names at the monthly roll-call declares the faithful confessor of Christ and also

reveals the careless non-confessor and non-breaker as no other device can do, and confronts each one, month by month, with the solemn question—

Am I on the Lord's side?
Do I serve the King?

This principle of confession in Christian Endeavour I have found all the world around is not dependent on degrees of latitude and longitude. The societies in Foochow, China, have flourished and multiplied because from the beginning they have observed this essential feature of Christian Endeavour. The rude little groups of Christians on the Ningpo, just out of rank, crass heathenism, have caught hold of this great principle in their societies, and, though they have little else, they are worthy the fellowship of any metropolitan society in London. In a post and telegraph station in North Japan; in the Beals of East Bengal; on the ships of the United States Navy; in the prisons of Kentucky and Indiana; among the rude Islanders of the South Seas, our covenant is kept, and the Christian Endeavour Society flourishes because the covenant ensures constant confession of Christ, and constant confession ensures a good society of Christian Endeavour; for it is one of the main trunk roots through which it draws nourishment and life.

Then let no one speak lightly of our covenant pledge or treat it lightly. In one aspect it is but a form of words, in another it is God's agent used to raise His work among young people, to create a new agency of outspoken Christian activity.

THE SHAMEFACED PROTESTANT.

In this virtue of free, outspoken confession of our faith we Anglo-Saxon Protestants are singularly lacking. I know of no race that is so shamefaced about its faith; so unwilling to declare its allegiance. The Turk stands five times a day and prays with his face toward Mecca, caring not who sees him. On the housetop, by the wayside, in the

courtyard of the inn, when the hour of prayer comes, he unfailingly declares, "Great is God, and Mahomet is His Prophet." I have heard the Buddhist mutter half the day long, "I believe in Buddha, I believe in Buddha."

I have seen the Russian soldier in far Siberia face the rising sun and, with half a thousand comrades looking on, cross himself and pray as though he were alone with God.

I have seen more outward devotion at least in a Catholic cathedral than in any Protestant chapel I ever entered.

I have seen a thousand Catholic priests reading their Bibles and prayer-books in public cars, but I have seen very few Protestant ministers open their Testaments when anyone was looking. One cause of the mighty strength of these corrupt faiths is that their adherents are not ashamed of them. One reason for the weakness of our purer and more rational belief is that we who profess it are so loth to confess it. Christian Endeavour has come to the kingdom to remedy in part this defect and to make professors confessors.

Our form of confession is the prayer-meeting. Here we acknowledge our faith. Here we declare our allegiance. And in our confession and declaration we renew our love and strengthen our zeal, and brace ourselves against

temptation, and equip our hearts for further conquests.

Then let no one, I say again, make light of the prayer-meeting, or decry our covenant pledge, which makes and keeps our prayer-meeting the power that it is. Whoever does this decries not a fad, a notion, a temporary expedient, but a universal principle of Christian Endeavour, and, I believe, an important principle of the highest Christian attainment.

CONSTANT SERVICE.

II. Another universal principle of Christian Endeavour is *Constant Service*. If confession is the lungs of the movement, service is its hands and



REV. F. E. CLARK, D.D.

feet. In no part of the world have I ever found a good society whose members were not at work. Never have I found a true society that ignored its committees; for our committees make service possible and easy, systematic and efficient. The society was not made for its committees, but the committees are made for the society to make it a working organisation. The most multifarious kinds of service have our societies undertaken, but all societies, the world round, that are worthy of the name are at work in some way.

What are they doing? Ask the pastors and the Sunday-school superintendents in America, and Great Britain, and Australia. Ask the missionaries in the Punjab and among the Telugus, among the simple people of the Laos country, among the Armenians and the Zulus, the Karens and the Arabs, and they will all tell you the same story. "In the ideal society every member is responsible for some definite, particular task."

This chorus of response is so universal and emphatic that it must have a significance that cannot be ignored. This feature of our society is not a matter of indifference. It is not a late accretion. It is not a question of climate or race. From the first day of the first society, during all these nearly twenty years, this feature has characterised our movement, and into whatever land it has spread it has been known by this feature of systematic, organised, individual service.

A CORNER-STONE.

Here, too, I believe, we can see the hand of God in building the society on this corner-stone. For various reasons our churches have come to contain many silent partners, many names of those who do not serve. Social considerations, decline of early zeal, physical incapacity, have filled our church rolls, and have not multiplied our church workers. I am not finding fault or indulging in a cheap fling at the laziness of Christians. I am stating a fact. Some counteracting forces were needed. Here is one of them—a society whose ideal, like Wesley's, is, "At it, and all at it, and always at it"—a society that finds a task for the least as well as the greatest, for the youngest and the most diffident, as well as for the few natural-born leaders.

A few weeks ago I visited a strange old Buddhist monastery which, for three thousand years, has been hidden away in a valley among the hills of Corea.

Here live and pray four hundred monks who,

with their long line of predecessors, during these three millenniums, have maintained a corporate existence. They are recruited from the lowest ranks of the people. They are despised and hated by most of the Coreans, and yet they have prospered and grown rich and powerful, while the country has grown poor and weak.

What is the secret of their success and long life in the land? Listen. To every neophyte some task is given. Each has his own office and service. Among the younger ones, at least, there are no drones. For three thousand years these monastic bees have been making honey, and the hive still stands because it is filled with workers. A lesson may be learned by every Christian Endeavour Society in the world from this remote monastery among the beautiful hills of Corea.

FELLOWSHIP IN EVERY LAND.

III. Again, I have learned that *our Fellowship* is an essential feature of Christian Endeavour. This, too, is not a matter of zones, or climates, or latitudes, or languages. Our fellowship is a universal, God-given, fundamental feature of Christian Endeavour. The World's Convention demonstrates it. The movement, to-day more emphatically world-wide than ever before, emphasises it.

In every land I have felt the heart-throbs of my fellow-Endeavourers. Our Christian fellowship is expressed in different ways, but it is always the same fellowship.

In Japan, I have prostrated myself on hands and knees with my fellow-Endeavourers and touched my forehead to the floor as they touched theirs.

In China, over and over again, a thousand Endeavourers have stood up as I addressed them, and have shaken their own hands at me while I have shaken mine at them.

In India they have hung scores of garlands about my neck until I have blushed for my own unworthiness of such a flowery welcome.

In Bohemia they have embraced me and kissed me on either cheek.

In Mexico they have hugged me in a bear's embrace, and patted me lovingly on the back.

Always I have felt that these greetings were far more than personal matters. They represent the fellowship of the cause. Always, whatever the form, the loving greeting of loving hearts is the same.

In the Fukien province of China, when we approached a Christian village—where, by the way,

there is very likely to be a Christian Endeavour Society—we were sure to hear in the soft accent of the almond-eyed peoples the greeting “*ping’ang, ping’ang, ping’ang*.” (“Peace, peace, peace.”) Perhaps a hundred people, old and young, would utter this benediction as we walked through a single village.

So it seems to me as I have gone around the world again and again, I have heard the gentle word of fellowship from a million Endeavourers: “Peace peace, peace!”

This fellowship is not an accident, or a matter of chance. It is an inevitable result of the movement. When the second society was formed, nineteen years ago, the fellowship began. Then it became inter-denominational, inter-state, inter-national, inter-social, inter-continental, and, as someone has suggested, since,

Part of the host have crossed the flood,
And part are crossing now,

it has become inter-mundane.

FIDELITY TO THE CHURCH.

IV. Once more, a universal essential of the Society of Christian Endeavour is *Fidelity* to its own church and the work of that church. It does not and cannot exist for itself. When it does it ceases to be a Society of Christian Endeavour. It may unworthily bear the name. It may be reckoned in the lists, just as an unworthy man may find his name on the church rolls. But a true Society of Christian Endeavour must live for Christ and the Church. Its confession of love is for Christ the Head, its service is for the Church His Bride; its fellowship is possible only because its loyalty is unquestioned. This characteristic, too, I have found as universal as the society. I have found no real exceptions. In city or country, in Christian land or mission-field, in Europe, Asia, Africa, or America, it is everywhere the same.

Because this is our ideal and our principle, and our earnest endeavour, let me urge older Christians, however, not to hold Christian Endeavourers responsible, as some are inclined to do, for every weakness among young Christians, which the society is doing its best to remedy, but cannot wholly overcome. Because many young people do not go to church the society is often blamed. Because some forget their vows the splendid fidelity of the rank and file is forgotten. Because the church pews are not filled, or the Sunday school

enlarged, or the longed-for revival comes not, the society is made the scapegoat by some unthinking Christians for these defects, for the very reason that its ideals on these matters are exalted.

We are measured by our ideals, and any failure to fully reach them is accounted blameworthy. But it is far more blameworthy to have no ideals, and never to strive after them.

Critics, cease your carping and sneering, raise your own ideals still higher, and take hold with us to help us realise them.

Bear with me if I rehearse once more the fundamental, necessary features of this world-wide movement, at this World's Convention:—

Confession, Service, Fellowship, Fidelity.

Confession of our love for Christ.

Proof of it by our service for Him.

Fellowship with those who love Him.

Fidelity to our own regiment in which we fight for Him.

BASAL PRINCIPLES.

Notice that each of these principles is natural and basal. No one of them is a matter of mechanism. No one is a matter of expediency. Each is a *sine quâ non*. In every continent you will find these features of Christian Endeavour are necessary. I think you will find, also, that no other roots are vital to the tree.

These principles make necessary the pledge and consecration meeting; they justify the systematic work of the committees; they explain our unexampled Conventions; they reveal the reason of the rapid growth of Christian Endeavour in all the world. To secure constant confession, the binding force of the covenant-pledge is needed, and the monthly roll-call cannot be dispensed with; to ensure constant service, the regularly apportioned work of the committees is essential; to give voice to our fellowship, our Conventions and various meetings are inevitable. Our loyal fidelity regulates and guards the whole organisation.

But these principles are not for the world-wide movement alone. Your society, my fellow-Endeavourer, needs them all. The same principle of gravitation applies to the thistledown fluttering to the earth and the planet whirling through space. Your local society cannot grow strong and healthy and fulfil its God-given mission unless it stands four-square for confession and service, fellowship and loyalty. Come nearer home and take the truth to your own heart. You cannot be a worthy

Endeavourer unless you confess Christ, work for Christ, love Christ's people, and uphold Christ's Church.

We have gone far a-field, but we have come close home again.

We have been around the world, but we have come back to our own soul's threshold. To your own experience I confidently appeal, when I assert once more what the experience of twenty years in all lands has proved, that the fundamental, universal, enduring features of Christian Endeavour are confession, service, fellowship, fidelity.

Hold to these fundamentals, fellow-Christian Endeavourers the world around, hold to these

fundamentals; exemplify them in your societies and your own lives, and abundant as have been the blessings of God during the last twenty years, the next twenty will far surpass them.

Hold to these principles, and you will understand more and more of Paul's superlatives, more and more of his "exceeding abundantly," when in the fulness of his life of confession, service, fellowship, and fidelity, he ascribed all to Christ, crying out:—"Now unto Him that is able to do exceeding abundantly, above all that we can ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus, unto all generations for ever and ever. Amen."



ONE OF THE TEA-ROOMS AT THE ALEXANDRA PALACE.

CHAPTER XI.

The Christian Endeavour Union of Great Britain and Ireland.

Constitution of the Union—Secretary's Report—Treasurer's Report—President's Address—The Pledge.



THE first annual meeting of the Christian Endeavour Union of Great Britain and Ireland was held at Bristol on Whit Monday afternoon, 1896. There were at that time in the United Kingdom about 3500 societies. The

additions for the years since then are as follows :—

1897	1055
1898	927
1899	590
1900	696

The number of societies enrolled in the United Kingdom by the time of the World's Convention had reached 6866.

In the last five years, returns actually received from the societies show that 56,867 active members have joined their respective churches, and 40,761 associate members have, on their profession of faith in the Lord Jesus Christ, been transferred to the active list.

The Constitution of the National Union makes provision for four classes of members, as follows :—

1. That Presidents of all duly registered Societies shall be *ex-officio* Members of this Union. (The Registration Fee to be One Shilling per Annum.)

2. That duly registered Societies may be further represented in the proportion of two representatives to every fifty members, or part of fifty. (Societies shall be expected to subscribe at least One Shilling per Annum for each such additional representative.)

3. That Active and Honorary Members may become Members of the Union by the recommendation of the Local Society, and on payment of at least One Shilling per Annum. (Any Member ceasing to pay the Annual Subscription within six months after notice shall cease to be a member.)

4. That any Member of a Christian Church, in connection with which there is no Christian Endeavour Society, who is interested in the movement, may become a Member of the Union on the approval of the Council by a two-thirds majority and the Payment of an Annual Subscription of Five Shillings.

The fundamental principle is thus recognised that the unit of the Christian Endeavour Union is the local society. It is a Union of societies, and exists not to exercise control over the societies, but to stimulate and guide. It is desired that every society may be reported and registered, in order that the progress of the work may be made known, and that a channel for the diffusion of information may thus be maintained.

The annual meeting of this Union was held in the Concert Hall at the Alexandra Palace on Wednesday afternoon, July 18th. The Rev. F. B. Meyer, B.A., the retiring President, occupied the chair during the earlier part of the meeting, until his successor was elected. Ballot papers for the election of six members of the National Council were distributed to members of the Union as they entered the hall, and the following were appointed scrutineers :— Rev. J. T. Maxwell, Plymouth; Mr. Ibberson, Halifax; Rev. H. Steele, Walworth; Rev. J. Squires, Gainsborough; Rev. H. Halliwell, Staindrop;

Mr. W. P. Williams, Liscard; Rev. J. T. Hookins, Hull; Mr. Matthews, Woodford; and Mr. Jesse Blazey, Wymondham.

The report of the National Council presented by the Rev. W. Knight Chaplin, Hon. Secretary, stated that the Council had met during the year at Barrow and Cheltenham, and twice in London. It had given very careful consideration to the organisation of the World's Convention, and to the programme. Many matters of detail had claimed and received the attention of the Council, and nothing had occurred to disturb the perfect harmony of the movement. Encouraging progress had been made in every branch of the work. Since the previous meeting 696 new societies had been enrolled. Returns had only

been received from 4184 societies, but these reported that during the year 11,421 of their members had joined the churches, and 7830 associates had become active members. At that date returns were still required from about 2500 societies, and to arrive correctly at the strength of the movement in this country it would of course be necessary to add considerably to the figures denoting the membership of the 4184, viz. 119,887 active members, 45,056 associates, and 18,970 honorary members.

The advance made in the various denominations is particularly interesting, and this year we give the figures showing the growth of the movement in some of the Free Churches during the last five years—

BAPTISTS.

1896	156 additions.
1897	263 "
1898	201 "
1899	117 "
1900	112 "

849

In 1895 the Baptists reported—

791 societies.

Present total, 1640

CONGREGATIONALISTS.

1896	200 additions.
1897	283 "
1898	183 "
1899	138 "
1900	147 "

951

In 1895 the Congregationalists reported—

733 societies.

Present total, 1684

PRESBYTERIANS.

1896	129 additions.
1897	111 "
1898	132 "
1899	57 "
1900	65 "

494

In 1895 the Presbyterians reported—

182 societies.

Present total, 676

PRIMITIVE METHODISTS.

1896	82 additions.
1897	107 "
1898	103 "
1899	114 "
1900	122 "

528

In 1895 the Primitive Methodists reported—

124 societies.

Present total, 652

UNITED METHODIST FREE CHURCH.

1896	52 additions.
1897	84 "
1898	91 "
1899	56 "
1900	51 "

334

In 1895 the United Methodists reported—

175 societies.

Present total, 509

BIBLE CHRISTIAN METHODISTS.

1896	20 additions.
1897	24 "
1898	23 "
1899	17 "
1900	13 "

97

In 1895 the Bible Christians reported—

41 societies.

Present total, 138

Some other additions during the year were: Wesleyans, 9 societies; Irish Methodists, 20 societies; Independent Methodists, 8 societies; Church of England, 4 societies; Society of Friends, 9 societies.

Nationally, the 696 new societies were contributed to as follows:—

England	614
Scotland	24
Ireland	38
Wales	20

The Junior societies registered during the year number 148.

The Council in its report this year desires to make grateful acknowledgment of the invaluable service rendered to the movement by the Rev. F. B. Meyer during his year of office.

Mr. Meyer visited upwards of sixty centres in the United Kingdom, some of them small towns, but most of them large and populous places. Almost all the great cities have been visited, and the smallest towns have been centres for large districts, from which Endeavourers and Christian people have poured in to share the blessing which the President's devotion brought within their reach. Mr. Meyer set his hand at God's call to a great work, and in the strength of God he has carried it to a magnificent consummation.

Manchester has given a very hearty invitation to the Convention of 1902, and that invitation has been cordially accepted by the Council.

The report of the treasurer, Mr. Charles Waters, was as follows:—

CHRISTIAN ENDEAVOUR UNION OF GREAT BRITAIN AND IRELAND.

CASH STATEMENT.

1ST APRIL 1899 TO 31ST MARCH 1900.

<i>Dr.</i>	<i>Receipts.</i>	<i>£ s. d.</i>	<i>Expenditure.</i>	<i>£ s. d.</i>	<i>Cr.</i>
To Balance in the hands of the Treasurer		191 17 11	By Printing	19 10 0	
To Registration Fees. New Societies		27 16 0	By Postage	57 3 9	
To Annual Subscriptions of Societies		239 14 2	By Extension Meetings	16 8 6	
To Sunday School Union. Half Share of Profit on Christian Endeavour Publications		350 0 0	By Travelling and Out-of-Pocket Expenses of Members attending Council and Committee Meetings	175 9 7	
To Interest on Cash on Deposit		12 10 3	By Clerical Assistance	57 3 0	
			By Miscellaneous Expenses	11 13 9	
			By Balance in the hands of the Treasurer, 31st March 1900	484 9 9	
		<u>£821 18 4</u>		<u>£821 18 4</u>	

Examined with the Vouchers and found correct, 12th July 1900.

F. BARNES, Chartered Accountant,
52 Gracechurch Street, E.C.

The reports having been adopted, the meeting proceeded to the election of the President for the ensuing year, and by a unanimous vote the Rev. J. D. Lamont of Dublin was called to the chair.

A deputation of Sheffield Endeavourers emphasised the invitation of Sheffield—which had been accepted a year ago—for the Convention of 1901, and assured the assembly of a very cordial welcome.

It is the custom to close these annual meetings of the National Union with the address of the retiring President. The Rev. F. B. Meyer's address was as follows:—

PRESIDENT'S ADDRESS.

BY REV. F. B. MEYER, B.A.

I return to you, fellow-Endeavourers, the high office and position to which you summoned me, some fifteen months ago, with great thankfulness for your loving confidence, for your enthusiastic support, and for the vast opportunities which have been afforded me of visiting every part of Great Britain in the interests of Christian Endeavour.

I have visited nearly seventy centres, most of them great cities, with their teeming life, and everywhere have met with the same welcome, the same exuberant life, the same response to my appeals to bring the whole of life's acreage under cultivation for Jesus Christ. From my tour of inspection I come back to you with the tidings, All's well; and may I dare to add, without undue boasting, that all is a little better because of the visits paid by the President and the devoted little band of helpers who have accompanied and helped him with such marvellous patience and self-denial?

And here let me turn aside for a moment to record my affectionate appreciation of the unstinting and priceless help of my beloved friend, Rev. James Mursell. Many others have helped me, but without him the tour could not have been what it was. He bore the entire weight of the correspondence, which, some secretaries being as they are, has been prodigious. He has worn out "Bradshaw" after "Bradshaw" in his arrangements of trains. He has organised meetings, hosts, hostesses, conveyances, luncheons *al fresco* and in dining-saloons, sleeping arrangements, pillows and blankets; whilst his own addresses on personal efforts for the conversion of individuals and to young men will be

remembered as life-words by thousands. He has made Andrew and Gideon the patron-saints of multitudes of young lives. May this be the beginning of a great extension of his own ministry and usefulness. And as these widen in ever-extending circles, my own heart will be greatly rejoiced.

The main burden of my message in every place has been to set forth the true conception of consecration to our Saviour, and to teach that it does not mean the exclusion from His reign of anything which is in itself human and natural, but the inclusion of every right and legitimate interest within the precincts of His empire.

The Christian is always under the rule and authority of his Master, Christ. In his gladdest hours, when the soul brims to his face in laughter, the presence of Christ is as sunshine to the flowers. In his most strenuous hours of business, he is always sensible of the claim of another than the earthly governor, in whose sight are made all sales across the counter and all entries in the ledger. In his hours of recreation, he can do nothing that will soil the habit of his soul, and hide the face of Christ; but there is nothing in which he will not strive to excel, if only he is able to write His Name on bat or ball, on racket and oar, on piano and violin.

I have always insisted on the obligation which rests on us, as Christian Endeavourers, to take a living interest in all that is taking place in the common life of the town and city in which we live. By all means, let us abstain from the heat and passion of party-politics; but these are separated by a whole heaven from the great interests of purity, temperance, morality, justice, and righteous government, which should be the common care of all good men. I quite hope to see many of our Endeavourers filling the highest places which may be within their reach in the municipalities to which they belong. Let them serve faithfully in subordinate positions till they are elected to serve as chairmen of boards of guardians and county councils, as aldermen or mayors, as leading members of school boards, and as representatives of great constituencies in Parliament. It will be a happy day for our land when those who have been reared in our Christian Endeavour movement are summoned by their fellow-citizens to places of trust and power. The Christian ideal is increasingly, thank God, the ideal of our great populations. Men desire to see the kingdom of God set up, they realise that it means better conditions of life, better housing for our over-crowded populations, a better chance

the deliverance of young children from the blighting influence of the public-house, a better hope of the overthrow of the cruel tyranny of the drink traffic, which, like an octopus, is casting its horrid arms around the life of our communities. We have no right to ask that God's kingdom should come, or that His will should be done on earth as in heaven, unless we are willing to give time and thought, money and brains, to make considerable sacrifices, and even to risk misunderstanding and dislike, in our endeavour to answer our own prayer.

I have been startled in one or two instances to learn that Endeavourers did not fully understand our motto, "For Christ and the Church." They do not seem to have understood that "The Church" did not stand primarily for the Universal Church, the Holy Catholic Church, which includes all believers, but for the special church with which each Endeavourer is expected to be connected. We do not believe in spiritual gipsying. We do not respect those who talk loftily of the spiritual Church and stand aloof from the church by which they were taught and nurtured. We do not trust those who have no spiritual affinities.

The one source of peril against which, in closing, I desire to put you on your guard, is the failure to recognise the full force of the pledge, and the permission of things which are inconsistent with its high and sacred requirements. The frequent repetition of the pledge has its perils. There is a danger that we should become too familiar with the rhythm of the words to recognise and feel the depth and solemnity of their significance. There is a danger that we should get into the way of saying them because we are expected to, and because others are saying them around us. It will be an ill day for our societies if the pledge should ever become a vague and meaningless formulary, and all the worse because of the sacredness of the words. The only way of guarding

against this is by habitually judging our lives by its tests, and by refusing to condone any violation of our vows. We may be as merciful as possible to others, but utterly merciless to ourselves. And if we are conscious that we have to any extent fallen beneath the high standard that we are endeavouring to realise, let us never rest until we have confessed our lapse, received forgiveness, and been restored to our old place. It is hourly contact with the living Christ that will make our pledge a living reality. And the more our pledge is a covenant the better, because, as Mr. Pollock says

so justly, in a covenant the help and grace of God are definitely and constantly implicated. It is because He enables us that we promise Him.

The one or two cases where I have found Christian Endeavour societies weak, and in danger of becoming extinct, were due to the relaxation of the spiritual aim and purpose of the society. Wherever the pledge of consecration is a high-water mark which once the tides of consecration reached, but from which they have long since receded, there is a danger that our meetings should become mere mutual improvement societies on the one hand, or mere entertainments on the other. From each of these may the good Lord deliver us. Indeed, it would be infinitely better that they should cease to exist, by

the inexorable law of the non-survival of the unfit.

So, finally, my brothers and sisters, I commend you to God, and to the Word of His grace. You have entered on a magnificent inheritance. But the eyes of the world are watching to see what use you are going to make of it. So rare an opportunity as yours to solve some of the most pressing problems of the Church and the world was never afforded to any generation of young Christians before. Rise to take advantage of it, and make the best of it. You are not entangled, as many of the former generation are, by relationships and entanglements



REV. JOHN POLLOCK,
Newly-Elected Chairman of the National Council.

from which you cannot get free. Rise, then, to take true measure of your life and its possibilities. Do not be content to exist merely, arise to live. It seems as though the spirit of St. Bernard were amongst us still, calling us to a new and more blessed crusade. Nothing since Pentecost has stirred man's heart so deeply, and moved man's life so mightily, as the appeal to wrest from the infidel the sepulchre of the Lord. The object was vain, the mere dream of the imagination. But, as one has said truly enough, what stirred men was the thought that they were fighting for Christ, that they were obeying His call, pursuing His ends, winning His reward and "Well done!" We have long waited for that enthusiastic devotion to be rekindled. And in the Christian Endeavour movement we see the Divine answer to the mute appeal of the age to its young men and women to take up the cross, and in Christ's name, by Christ's strength, wage exterminating warfare against the vice, the stupidity,

the selfishness, which are preying on society and wasting it to death.

The following were elected and co-opted members of the National Council for four years—we give the names alphabetically:—Rev. E. Abbott, Mr. Edward Cadbury, Rev. W. Knight Chaplin, Rev. E. J. Gilchrist, B.D., Rev. J. D. Lamont, Rev. J. Brown Morgan, Miss E. B. Vivian, and Mr. Charles Waters. The following were appointed by co-option to serve one year:—Rev. G. Bennett, Mr. E. J. Powell, Mr. J. Ward, and Rev. H. Webb.

At a subsequent meeting of the Council the following were elected officers for the ensuing year:—Chairman, Rev. John Pollock; Secretary, Rev. W. Knight Chaplin; Treasurer, Mr. Charles Waters. The election in each case was unanimous.

Active Member's Pledge.

Relying on the Lord Jesus Christ for salvation, and trusting in God for strength, I promise Him that I will strive to do whatever He would like to have me do: I will pray to Him and read the Bible every day; I will support my own Church and its services in every way within my power, and throughout my whole life I will endeavour, by His grace, to lead a Christian life.

AS AN ACTIVE MEMBER,

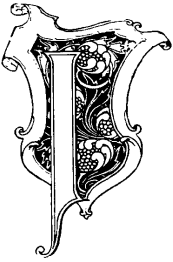
I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every meeting unless hindered by some reason which I can conscientiously give to my Lord and Master Jesus Christ. If obliged to be absent from the monthly Consecration Meeting, I will, if possible, send an excuse for absence to the Society.

NOTE.—A copy of the active member's pledge, the model constitution, "What it is, and How it Works," by Dr. F. E. Clark, and other information about the movement, may be had by forwarding three pence in stamps to the Rev. W. Knight Chaplin, Williston, Leytonstone, N.E.

CHAPTER XII.

The Old Power for the New Age.

Pentecostal Power—Quiet Hour Meetings—Tuesday Evening Meetings in the Concert Hall, the Theatre, Tent Endeavour, and Tent Mizpah.



IN spite of the strange environment that did not easily lend itself to a specifically devotional effort, and the immense crowds which thronged to it, the Convention was much more than a huge religious picnic. It had its holiday aspects, and its lighter hours,

but there were many signs that the young people attending it had an intelligent appreciation of its solemn topic, "The Old Power for the New Age." Christian Endeavourers magnify the Person and work of the Holy Spirit, and seldom hold any meeting without reference to that Power by which alone their ideals can be even approximately realised, and from the opening prayer of the opening meeting on Friday morning to the consecration services on Wednesday evening the Convention watchword was iterated and reiterated, and prayer and speech confessed the need of God, the Holy Ghost, as the Power for the overcoming life, and for all effective service for Christ and the Church.

This was especially noticeable at the Quiet Hour Meetings, held each morning in the tents. Owing to the fact that many delegates were staying at some distance from the Palace, they were not so largely attended as the meetings held later in the day, but they were not lacking in a quiet and deep apprehension of the Convention subject. On Monday morning the meeting in Tent Endeavour was led by Mrs.

Potts of the National Council. In the absence of the Rev. Clarence E. Eberman, one of the delayed delegates, Mrs. Benham of the Sunday School Union kindly came forward and gave a brief address on "Endeavouring at Home," and then a stream of fervent petitions entreated blessing for the meetings of the day. At the same hour Mr. E. Towers of Saxmundham led the meeting in Tent Mizpah, where the Rev. G. Bennett of Scarborough gave an address showing how the power of the Spirit was available for every-day living and serving. On Tuesday the Rev. F. B. Meyer led the meeting in Tent Endeavour, the appointed leader, Mr. George W. Coleman of Boston, U.S.A., not having arrived. Mr. Meyer gave a simple, homely talk about the responsibility of individuals in securing the best results from the Convention. Speaker and workers might do their best, but there must be failure if the hearers were not in harmony with the will of God, and careful to spend their time, even in the enjoyment of meeting friends and the excitement of novel surroundings, in the way that would work for His glory. Let "holiness to the Lord" be written on every conversation. Miss E. M. Weatherley of the National Council gave a helpful address on the necessity of definite thoughts of God, and knowing Him as the God of Patience and Consolation, the God of Hope and the God of Peace.

"The fact that so many people reach a certain point in the Christian life, and get no further, must

have struck us all. Why is this? May it not be accounted for in the very general ideas which we get of God? Prof. Drummond tells of a man who said he had never lost the conception that he had gained of God when, as a boy, he thought of Him as a lawyer sitting behind a desk taking account of all that was said or done, but quite apart from any attribute of love or power.

"Self, with its desires and difficulties, its joys and sorrows, is so real. At one moment we are elated with success, at the next depressed at our failures; at one time ready to vie with any in running the Christian race, at another prepared to give up all. The Apostle Paul speaks of 'joy in believing.' How many Christians experience this? They expect joy and peace from special circumstances, such as coming to this Convention, but to have these from believing alone! How easily one can tell, in most cases, when circumstances are difficult or disappointing. All joy seems to have fled, and if one were to approach those friends and say, 'Are you not a Christian? Do you not believe in God?' they would probably reply, 'Oh yes, of course, but my circumstances are so difficult!' In any hour of darkness hold to this, 'The Lord reigneth.' When Israel lacks for want of a river He says He will be a place of broad rivers and streams. And so will He supply whatever is lacking in our lives. Reach out to the God of hope. In temptation or difficulty dare to do as you did when you were a little child, and you woke in the night and were afraid, and then you reached out one trembling little arm and found your mother or your nurse was close beside you, and so you slept again in peace. You will not have far to reach, for 'underneath are the everlasting arms.'"

In Tent Mizpah the Rev. Richard Williams of Ruabon led the meeting, and said a few appropriate words on the importance of the Quiet Hour as an opportunity of listening to God. The Rev. F. N. Peloubet, D.D., whose Sunday-school lesson notes have won world-wide appreciation, delivered a helpful and inspiring address on "Spiritual Rest." First is the rest of faith, of perfect trust in God. It is the rest of believing and of receiving. The bud that bursts in the spring was formed in the autumn, and bursts because it has had the winter's rest. Make a saturated solution and it will crystalise; but only if it is left at rest. The right kind of vacation

always renews a life, pushing it out into new plans and new power. This is the rest that Christ *gives*.

But the other kind of rest, continued Dr. Peloubet, is the rest that is *found*. It lies in action. Always receiving is not rest. The real rest is to give out. Loch Katrine is one of the most peaceful and fascinating bodies of water in the world; but down under its placid surface a tunnel hurries its waters away down the hills to supply the city of Glasgow with purifying health. That lake is a picture of the two kinds of rest.

Professor Amos R. Wells gave a charming talk on "The Sense of Taste in Religion," suggested by one of the mottoes in the Handbook—

Oh that the world might taste and see
The riches of His grace!

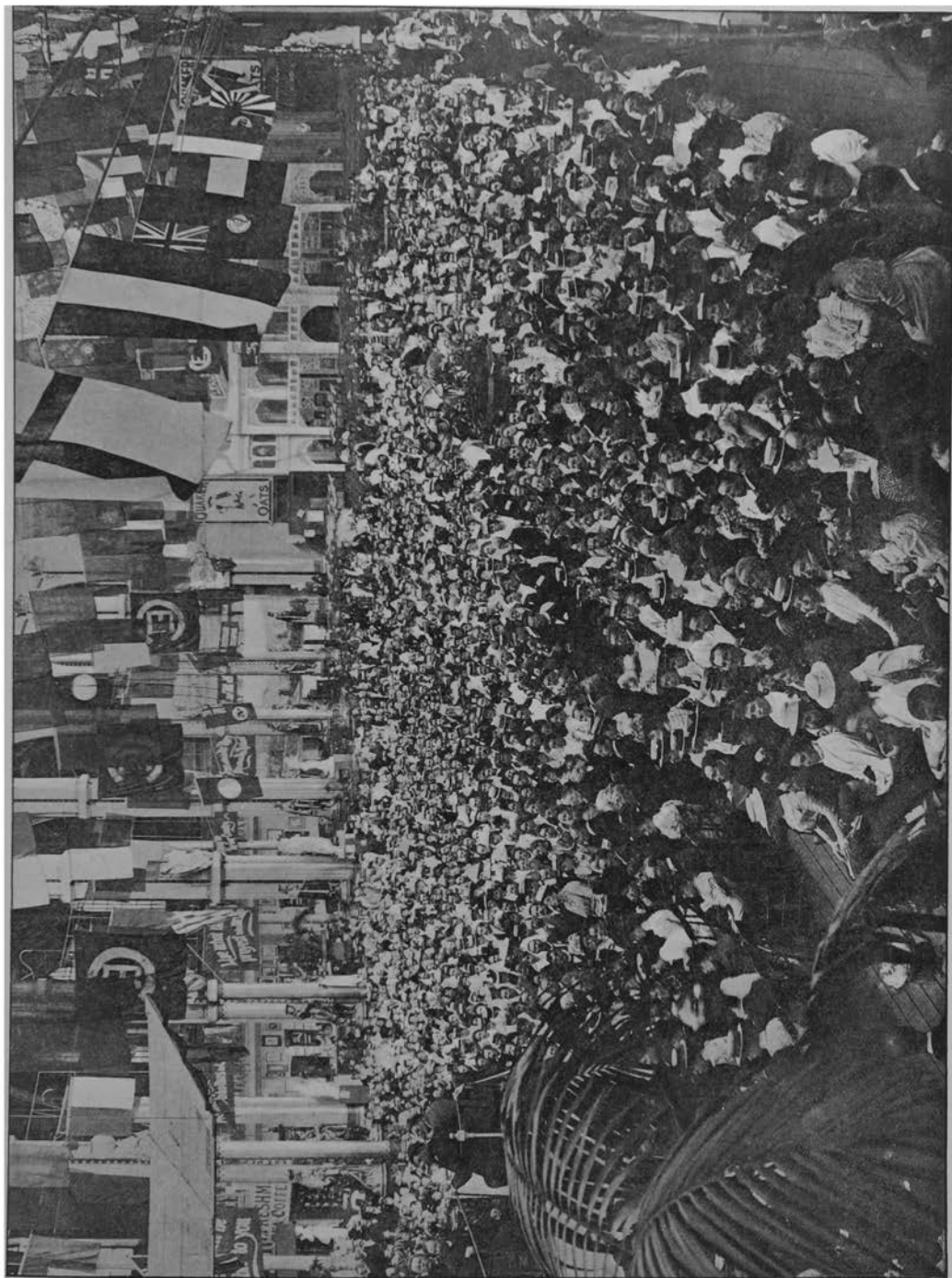
The open meeting took up the strain with great heartiness, and several delegates told how they had tasted spiritual things.

On Wednesday, Mr. H. H. McKechnie, treasurer of the Australasian Christian Endeavour Union, led the meeting in Tent Endeavour, and the Rev. W. S. Frackleton gave a brief address on "How to Use the Quiet Hour." A time of silent communion followed, and then a large number joined in the chain of prayer, which was closed by the Rev. F. B. Meyer.

The meeting in Tent Mizpah was not less helpful. Varied in character, yet one in aim, all who attended them felt that these Quiet Hours were not the least precious of Convention privileges. They left their impress on all hearts, and prepared the delegates for the other meetings of the crowded days, for Christ Himself was with them, breathing blessing upon waiting spirits.

In addition to these services, Tuesday evening was devoted to the consideration of the Pentecostal gift, when nearly fifteen thousand Endeavourers thronged to what proved to be, in some respects, the most valuable of the Convention meetings.

America was represented on the programme by two of Philadelphia's best-known Endeavourers—Rev. Floyd Tomkins, D.D., and Rev. W. Patterson, the former a trustee of the American



THE EVANGELISTIC SERVICE

United Society of Christian Endeavour for the Episcopal Church, and the latter for the Presbyterian, and Northern England found a noted speaker in the Rev. N. Audley Ross.

In the Concert Hall the Rev. E. J. Gilchrist, B.D., of the National Council, took the chair. He said that the topic of the meeting, "Pentecostal Power," was the most important which would be dealt with in the Convention. It is the power of God which makes men and women effective in their work. We want in our churches not so much new gifts, or new machinery, as that power which increases the gifts and works the machinery.

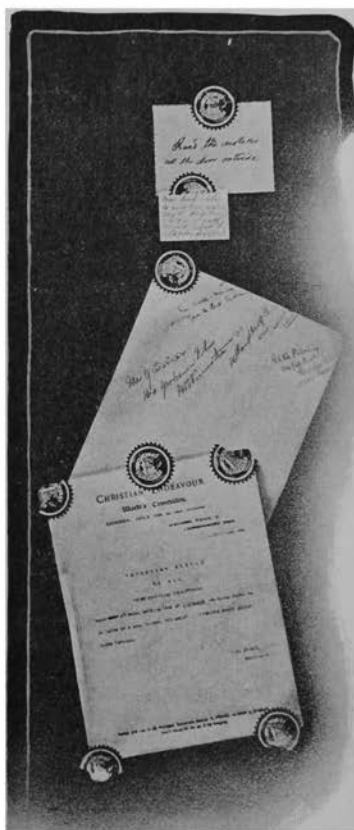
In the Theatre the Rev. C. Stedeford was in the chair. He remarked that the subject of the evening was different from those which had been discussed at the other meetings. Other meetings had been broken by rounds of applause, but the great topic now to be considered appealed to the depths of the spiritual life, and might only awaken the silent responses of the heart. He hoped that all would allow the spiritual influences present with them then to do their good work, so that they might become indeed a consecrated people.

These wise words were followed by powerful addresses from the Rev. W. Y. Fullerton, so well known as an evangelist; the Rev. Geo. Barrett, D.D., an Ex-Chairman of the Congregational Union, and Pastor Monod, who is honoured and loved by English-speaking Christians, as well as by his own people.

Tent Endeavour was more than full—many standing on its outskirts throughout the meeting. Rev. W. Bainbridge of the National Council presided. He expressed his opinion that the subject of the simultaneous meetings that night was the most important of all. "Shall we make this an intensely devotional meeting?" he asked. The apparent interest with which the audience followed the speakers showed that they desired the teaching and the blessing of "Pentecostal Power."

Tent Mizpah was the scene of what was, according to many observers, the most wonderful of four wonderful gatherings. The Rev. James Mursell was in the chair, and very wisely and

sympathetically he led the meeting. At one stage of the meeting those who desired a fuller and deeper experience of Pentecostal power were asked to stand. Nearly everyone in the tent rose, including the chairman and a large number of ministers. A deep impression was produced when, in a few simple, manly words, the chairman explained why he had risen, and voiced the longing of every heart for that power without which the Church dare not face the problems, the responsibilities, the opportunities of the new century.



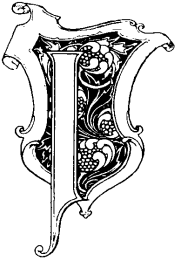
PERSONAL NOTICES.

CHAPTER XIII.

Pentecostal Power: Its Provision.

Addresses by Rev. W. Y. Fullerton, Rev. W. S. Frackleton, LL.D., Rev. W. Patterson, and
Rev. Alex. Smellie, M.A.

I.—BY REV. W. Y. FULLERTON, LEICESTER.



IN the last walk which the Lord Jesus had with His disciples, as they crossed the slope of Olivet towards Bethany, He gave them the charter of Pentecost. "Behold," He said, "I send the promise of My Father upon you." That promise of the promise is the promise of the Pentecostal gift

—a gift abundantly given when the day of Pentecost had fully come, a gift accompanied on its bestowal by many miraculous signs but independent of all of them, a gift essential both to the life of the Church and to the continuance and increase of the Kingdom of God, a gift which is as freely given as all God's other gifts, but given only to those who are prepared to receive it. May a great multitude be prepared to be endued with power this day!

Though on our heads no tongues of fire
Their wondrous powers impart,
Grant, Saviour, that we most desire,
Thy Spirit on our heart.

This Pentecostal donation was so certain, after the Resurrection of Christ, and in anticipation of the glory into which within an hour He was to enter, that He spoke of the future fact as present. "I am sending the promise of My Father": every step of His human feet along the hillside was a step in the process. There is a splendid ring of certainty in the assurance "I am sending." It stands as true to-day as then: it is a present fact eternally. Christ says to us as to them, "I am sending." He is not yet weary of giving the Holy Spirit to them that ask Him. That walk was followed by the Ascension, the Entrance, and the Session, and then there came

the Great Donation, which never since has been withheld from His Church on earth.

Apart from His Atonement, Christ's greatest work on earth was the training of His disciples. All His schooling had this enduement in view, and without it all was of none avail. This is the climax of the discipleship, the purpose of the discipline. Pentecost is not alone; the Cross goes before: but the Cross is not alone either; Pentecost follows, and unless it follow in our life our life is not complete. If Pentecost had not been a fact in the history of the Church, probably we should have been, all of us, in ignorance of the great work Christ wrought for our Redemption.

But while the giving of the Spirit is absolutely essential to the work of Christ, and while He alone can give the gift, He is not the absolute Donor. It was the promise of the Father He gave, and He had first to receive the promise before He could bestow it. Was the promise of the Father made to the Son ages before He came to earth? or is it the Scripture promise in Joel, or both? Let us be content to know that it is fulfilled.

Christ did not say, "I leave My Spirit with you." He left His peace to His disciples, *but Christ never gave the Spirit when He was on earth.* I dare to make that statement perfectly unqualified. The scene in the upper room on the day of the Resurrection may seem to contradict this. Christ breathed audibly on the disciples and said, "Receive ye Holy Spirit" (not *the* Holy Spirit, remark). That act of breathing seems to me to be a symbolic act. That present tense "Receive" is matched by this word "I am sending." Did not both belong to the new future? Besides, Thomas was not in the assembly that evening, and we can scarcely conceive

that, in the bestowal of any power, even one of the apostles was omitted.

So far from giving the Spirit to others while He was on earth, Christ was constantly receiving for Himself. A very notable instance of this occurs in Luke x. 21, where we read—the Revised Version giving us all the clue—that when He was suffering from depression in His own Spirit, “In that same hour Jesus rejoiced *in the Holy Spirit*.” If ever human spirit was independent of the Holy Ghost it was the human spirit of our Lord : but He needed the power for Himself, which afterwards He gave to us at Pentecost, when for Himself He needed it no more. Let us write it deep in our hearts, that if Christ needed the Holy Spirit to do His Father’s work we cannot do Christ’s work apart from the same Holy Power. In the symbolic act in the upper room He taught us how we are to become possessors of it. The emphasis is on the word “Receive.” “Receive ye,” He said. “Take the Spirit. You have not to struggle or to agonise, you have but to inbreathe what I breathe upon you.”

We may be quite sure that if God has made the provision of Pentecostal power, there was a need that can only be met by such a provision. What was that need? It was not the need of personal faith in Christ ; for if faith fled from the disciples at the Cross, leaving only human love, it was restored at the Resurrection. But their faith would have been only personal if there had been no Spirit given. It might possibly have died with them. Certainly, those eleven men, when their Master was gone, would have been incapable of spreading it over the world. “Truth is mighty,” it is said, “and must prevail,” whereas the fact is that error often prevails instead, and even Christian truth is powerless to prevail alone : hence the provision of the Pentecostal power.

The need is laid bare in the upper room on the first Lord’s Day just before the symbolic breathing. “As My Father hath sent Me, even so send I you,” Christ said to His disciples. Put the two words beside each other and it is plain.

“I send you.”

“I send the promise upon you.” It is because we are sent that the Spirit is sent, for we cannot go alone into the service of Christ. A man could have been a believer in Christ before Pentecost, men actually were believers in Christ before then, but, to be propagative, faith needed the advent of the Spirit. In fact, Christian Endeavour in its high sense implies Pentecostal power.

There is but one Pentecost for the Church : the scattered units were that day articulated into one

body and vitalised with a common life. The Spirit has dwelt with the Church of Christ ever since, and has given her a Corporate Witness. Every saint should share in this witness, and by the Spirit be baptized into the one Body. Where the true Church is, there has been all through the age the Pentecostal power which has been used to the inbringing of men and women.

But there is a personal Pentecost. No man can ever become a Christian witness without it, and with it no man ever failed to be a witness. There may be preaching without it, but it degenerates into essaying ; there may be activity, but it is fermentation and not growth. Beware of that ! All Christians share in the historic gift, but besides that there is the Personal Donation offered to all. Offered, but alas ! not accepted by all, for only those receive who understand they are sent to be witnesses, and who have grace to desire, courage to seek, and patience to wait for this power from on high. I prefer the word endowment to describe it, rather than endowment, though I have been criticised for using it. They say it is an Americanism, but I feel I am safe on that score to-day. An endowment is something outside and apart from myself, while an endowment is like a garment that clings to me, like a glove that so fits its wearer as to become almost part of himself. Oh that we might all be endued, permeated, clothed, anointed, filled with it, whatever word we use, or whatever explanation we attempt to give of the divine mystery !

For this Pentecostal effusion effectually hides the man : people do not say “What a wonderful man he is,” they say, “What a wonderful Saviour he has.” The Spirit, indeed, would have us understand that He is working in us, but He does not desire us to glorify Him. He evermore honours Christ, and He gives us His power to make us witnesses to the Lord Jesus. I say it with deep reverence, the Spirit would be the Kitchener to Roberts, keeping up the supplies which enable the Lord to gain the day. Himself hidden, but incessantly active, giving honour and obedience, and altogether merging Himself in the Master. So when a man partakes of Pentecost he does not bear witness to himself, nor to the Spirit, but to Jesus Christ. On that memorable day when Christ rejoiced in the Holy Spirit, even He did not praise the Spirit : He instantly turned to the Father, saying, “I thank Thee, O Father.” As Christ by the Spirit honoured the Father who sent Him, we by the self-same Spirit honour Christ who sends us. Herein the Spirit is well content.

We have seen, then, that there is a provision of power, and a need that demands the provision : it only remains to ask whether the provision is commensurate with the need. Since it is God's provision, of course it is. Was it not sufficient at Pentecost, when those timid men became bold, those faltering lips became eloquent, those impotent workers became more than conquerors in Christ? Has it not been sufficient along the centuries as God has taken the weak things of the world, the things that are despised, and with them confounded the mighty? Is it not sufficient to-day when this society of young people finds that inexperience and immaturity are no bars in the way of the working of the Spirit, if only the aim be pure and the will surrendered to His working?

As I notice that Dr. Barrett is to speak of the Retention of this Gift, and not on the Possession of it, I may be permitted to say a few words as to its Reception. God, who is both a God of Order and of Leisure, ordained that the disciples in Jerusalem should wait two days for the Spirit. Christ was sacrificed at Passover, and the Spirit must be given on the day the law was given on Sinai, at Pentecost. I cannot but believe that in like manner God is keeping the world waiting till the set time is come for the outpouring of the Spirit on all flesh. The Church received the Spirit once for all, but there have been many new outpourings of His power on the world. The Reformation was such a time ; Wesleyanism rose as the result of such an effluence ; who that knows anything of the Revival of 1859 can doubt that that was another special outflow of power from God? But perhaps the most remarkable instance, apart from those narrated in the Acts of the Apostles, is found in the history of the Moravian Church.

On the memorable day of 13th August 1727, the Moravians became a witnessing Church, and each year they fondly look back to the cradle of their power. There was a division amongst them, and the emigrant body almost split in twain. Count Zinzendorf proposed that instead of discussing their differences they should meet and study the First

Epistle of John. Day after day they gathered, until it came to the day of the lovefeast at Berthelsdorf. Down the avenue of trees they went from Hernnhut, and the meeting began, until presently there went a thrill through the gathering ; everybody felt it, not a man but was strangely moved and awed, and the people turned to each other and said, "Can this be the Spirit that led our forefathers? Can this be the Spirit of Pentecost?" "That day," says the historian, "we learnt to love—to love Christ and to love each other." It was no passing wave of emotion, for that day there was inaugurated the longest prayer-meeting the world has ever seen, in relays night and day they kept it up for well-nigh one hundred years ; a few months after that memorable experience the first missionary to the heathen went from the "*Unitas Fratrum*," since acknowledged as the greatest missionary church in the world. Christ sent the promise upon them because He meant to send them. It should be our earnest prayer that the Pentecostal effusion on all flesh which God is yet going to send to us may speedily be given. Union in Christ is the condition, and deeper union will be the result.

The final and the most personal thought is that each one of us may draw from this provision for ourselves. If we are ready to say, "Here am I, send me," we may certainly know that the promise of the Father is at our disposal. The conditions of its personal reception are the same as at Pentecost. Then they waited until they saw how weak they were, and how different to other men. They were separated from self and from the world, not isolated but insulated, and suddenly they received the Holy Ghost, that Power which though invisible is invincible, which is able to give us crowded hours of glorious life, each worth an age without a name.

These two things are inseparable : "I send you," "I send the promise of the Father upon you." May the promise receive a new fulfilment !

Come with resistless power,
Come with almighty grace,
Come with the long expected shower,
And fall upon this place.



II.—BY REV. W. S. FRACKLETON, LL.D., BRISBANE, AUSTRALIA.

FELLOW-ENDEAVOURERS, who love the Lord Jesus Christ and have promised to serve Him by the power of the Holy Ghost, What is power? You cannot define it. You see its effects; you see its manifestation along certain lines, but what is the thing itself?

You cannot tell us what is light. You cannot tell us what is life. You cannot tell us what is heat or electricity, more than that it is activity manifested in certain directions. Back of it all lies the unseen, the unknown, the vital which makes it possible and gives to it its force. And so, when we come to talk of Pentecostal Power, we see its manifestations, we understand something of its activity, but what is it itself? That which purifies man's sinful nature, and restores to him that which he had lost—likeness to God, in holiness and in righteousness.

Look at this man as we see him, and what is he? Take, if you will, the very beginnings of life, the very beginning of the manifestation of force before even that which we call life was seen. Take the law of gravitation, by which mass is either repelled from mass or is attracted to another, so that there is continual motion without their adhering together. Take the next step upward, and it presupposes this law of gravitation but also adds something to it from without. You have the law of cohesion. It overcomes gravitation, but without it would be impossible. Take the next chemical affinity, and you find it overcomes cohesion. It was not inherent in gravitation. It was something without gravitation from a power given to it by a higher and grander power. It was putting in it something which was not already there before. So you may go on to life, and upwards till you come to man with his physical frame, and you will see him only a little lower than the angels, but an animal at first. And God introduces into his life something added to all that which was given before. He put into him breath, and man became a living soul in the very image of God, instinct with immortality, possessing eternal life. He gave to him with that, freedom of the will, and demanded of him perfect obedience; and man, thus left to himself and longing to be wiser and grander and greater even than the Almighty Jehovah who had given him life, fell from his first estate by committing sin against God. And, as he went out of the garden, still there was the longing for that which he had lost; but he could not satisfy it. He felt that violated law must be satisfied, so he gave his own flesh and blood as a sacrifice. But it did not satisfy

him. And so, in his longing, he cried out in bitter agony: "Save, Lord, deliver me from the bondage and the thralldom of death." And when man began to find and to know through the law that it was impossible to justify himself, then it was that God, in the fulness of time, veiled Himself in human flesh and took upon Himself the redemption of man. And thus the sacrifice of love in the humiliation of Christ brought the promises of God near to the hungry and longing souls of men who felt they were lost and yearned for life to come.

And then it was that the promise of the Father came, through that messenger to everyone who would accept, that He would bring all things to man's remembrance. The medium had been fitted for the reception of the power that He might manifest it to others, and the power was now to be provided. "Tarry ye, tarry ye at Jerusalem, until ye be endued with power from on high, until the promise of the Father shall be fulfilled." All that longing, that waiting, they knew not what for, but the promise could not be broken, and the gift was to come. And day after day in that upper room, with one accord, with prayer and supplication, they looked up until their hearts sank almost within them, and, completely emptied of self, the power was provided and they had new life.

The very same source that gave the first life to them must give the new life. This was the new birth; this was the new creation. The old destroyed, the new ushered in.

And so to-night, my brother and sister, if you are longing to have your empty soul filled to the full, seek, as did these in that upper room, by prayer and supplication, to empty yourself of all that is unholy, that ye may receive the promise of the Father, the gift of the Holy Spirit.

And what was He to do? Why this provision? To effect what? To convince men of sin, the unholiness of disbelief of God, the unholiness of turning away from God's manifestation of Himself; the disbelief in the sacrifice of Calvary, the sacrifice of love, which was made without hope of reward. It was to convince them that their own righteousness was of no avail, but that the righteousness of God and the love which was revealed in Jesus Christ was the only righteousness that could satisfy Divine justice and make God right in pardoning the sin. It was more than this. The prince of this world was judged. It revealed the truth that all that this world could give could not satisfy the longing soul; that

this world, with all its riches, with all its power, with all its greatness, was ineffectual in supplying the wants of a human soul which felt that it was utterly lost and condemned in the sight of a just God. This was the judgment that came upon the world.

And so Christ gives His promise to you to-night, as He did to them, that He will provide all things for you ; that He will give you needed wisdom ; that He will give you needed strength ; that He will give you grace day by day. He will sanctify you, make you perfectly holy. He will give you that redemption which alone bringeth peace, and the Comforter will bring to you this sweet assurance, that in the mansions above, through this great sacrifice of love whereby it hath been made possible for the Spirit to come into human souls to cleanse them and to make them holy, you may be for ever.

Holy Spirit! What is that? More holy than the Father? Nay. More holy than the Divine Son? Nay. Why "*Holy*"? Because His peculiar office is to make your heart and my heart holy. That is why He is the *Holy Spirit*. And it is the spiritual nature that He works upon. Spirit alone can work upon spirit, and if this unholy spirit of ours is to be made pure, it is necessary that the Holy Spirit shall do the work.

The question to-night which I would press home in my last few words is this: O soul, are you going to be filled to the full with this sanctification which comes through the Holy Spirit? Is there a want, is there a lack, is there a longing, is there a hungering and thirsting after righteousness? It may be that He will give it to you if you, like the disciples of old, with prayer and supplication, will only make your wants known unto Him above.

Oh, friends, we shall soon separate. You will remain behind, and I shall go to my far-off home. Between us the miles shall stretch away of water and land. I can only pray that the Lord may watch between thee and me during the absence. But there is a place provided for us by this Pentecostal power where we can meet—one common, blood-stained Mercy-seat, that knows no distance, that spans all lands and seas, that is centred in the Christ seated on the throne of glory, which sendeth down into your soul and my soul the Holy Spirit who enables us to say, "For His sake who has loved us, we will love. For His sake who has sacrificed Himself for us, we will sacrifice and eschew all unholiness, and live only for God's glory and to the praise of His name."

May that Spirit breathe upon you and me that we may become living souls, and show that that

power is an active power in us whereby we work for God and not for self.

III.—BY REV. W. PATTERSON, TORONTO.

You have heard the subject is Pentecostal Power. My part of it is the provision. Now we all know that where there is life there is power. A live dog is better than a dead lion according to the Scriptures. The dog was not highly spoken of in Scripture, and the lion was the symbol of power and majesty ; but if the dog was alive and the lion dead he had more power than the lion. Where you have life you have power, and the absence of life means the lack of power.



REV. W. PATTERSON.

It is true in the physical, in the intellectual, and in the spiritual world.

In the physical world if the man is dead he is powerless. For the dead take no part "in all that is done beneath the circle of the sun." If the man is physically alive but intellectually dead he is absolutely useless in the intellectual world, and so a man may be physically alive and intellectually alive,—a giant physically, a giant intellectually,—but if he is spiritually dead he is absolutely helpless in the spiritual world. Men sometimes say, "Why not employ as teachers and as workers those who are not Christians?" You might as well engage a corpse to cultivate your farm, as well try to get an idiot to write the poetry of the age. Christ said, "Without Me ye can do nothing." We can build bridges, we can dig mines, we can make inventions and write stories and write poetry ; but without the life of the Christ of God we are helpless in advancing the Kingdom of God.

Now the question is, Has He made provision for the spiritual life which will give spiritual power?

In the spiritual world we have three persons:—the Father that so loved the world, and the Son who gave Himself to redeem the world, and the Spirit of God whose work it is to give this life without which there can be no power. He gave physical life ; for He breathed into Adam the breath of life. He gave intellectual life ; He gave spiritual life that lifts men above all the degraded beings in the world—spiritual life that links men with the divine.

The spirit quickeneth, the flesh profiteth nothing.

It is born of God, it is not something that comes down from father to son. It is born in the soul of man. Not all the power of man can give this life. It is of God the Spirit.

Christ said, "I have come that they might have life." He meant that this life was to be given to-day, the Spirit of God applying to your hearts the atonement which He made. It is absolutely impossible for any man to get this spiritual life from any other but Jesus Christ.

No man can dishonour the Son of God and get this life. For the Spirit said, "Jesus shall not speak of Himself, but He shall take all the things that are Mine and He shall show them you." So that the Spirit of God, the life-giving Spirit, works through the atonement and the words of Jesus Christ to give this life to men. The life which the Christian has is the life which has been imparted by the Spirit of God. But then there are degrees of life. All men have not the same amount of physical life. There are men and women in our hospitals to-night who have physical life yet are weak and sickly. But there are others again who can walk about and put on their clothes. They have more life than the others. At the same time they have not abundance. But there are others that have the life which is bubbling up and flowing over, and they are moving the machinery and doing the work in this physical world of ours.

And the more physical life they have, the more physical work they are able to accomplish.

There are others that have still more, a life that lifts them higher. There are the men that write our books and make our laws and elevate us.

Now the same is true with regard to the spiritual. In the days of Paul he was writing to men that had this life, and yet he said, "You are weak and you are sickly." Now how is it then that they hadn't this power? Was it God's fault? was it because God hadn't made the provision for them?

The reason men are not saved is because they haven't complied with the conditions. The reason we are weak and sickly and have not the power is not because God has not made the provision but because we haven't complied with the conditions and fulfilled His law. If we stand still we shall see the salvation of the Lord.

When a man is drowning what do you want him to do? Why, you say, just do nothing, don't grasp at me, but just do nothing. But when you get him ashore and he is all right you want him to change his clothes. Now divine *life* is imparted to us without any effort on our part except faith in Jesus Christ,

which ensures to us that life; yet if we would have the *power* we must comply with the conditions, and there are three essentials that I want to refer to.

Many of our prayers for the Spirit of God are only a mockery in the sight of God, when we are not complying with the conditions which He has laid down.

Suppose a gardener says, I will not bother to sow my seed, but I will get down on my knees and ask God to give me a harvest.

Is that life? It is presumption.

But if he ploughs and sows the seed and then asks God—that is faith.

If a man would be physically strong there are three things he must see to—

The food.

The atmosphere.

The exercise he takes.

And I say it is so in the spiritual life. There is the food we must partake of and through which the Spirit works.

Not only is it necessary for a man to take physical food, if he is going to become strong he must take the right amount of food. A man may eat a lot of water-melon and mince-pie and angel-cake and then may not become very strong. But if a man is going to become strong he has to take something more substantial. If he is an Irishman he will eat potatoes, if he is a Scotchman he will eat porridge, and if he is an Englishman he will eat beefsteak. It is on these a man becomes strong physically, not on the dessert.

Well now, it is so in the intellectual world. A man will never become a giant intellectually if he only reads the light literature that is floating about.

It is so in the spiritual world, and the reason why so many of us are weak and sickly is because we are feeding on the spiritual food that is wrong in itself but light as air, like the dessert we have after our dinners, that will never give to us spiritual tone and muscle.

Now what is the food we are to partake of? Why, it is the Word of God that was inspired by the Spirit. Every holy man of them spake as they were moved by the Holy Ghost. Jesus said, My words are strength and they are life. And the Word of God gives this abundant life through the words of life inspired by Himself as we have them in the Old Testament and in the New.

You remember Joshua. He was becoming strong by complying with the conditions. He read the word of the law before the children of Israel, and God said this word of law should not depart from

them. They were to study it day and night, it was to be His lamp to guide them. It was to be their daily food.

And you come down through the ages and you cannot find a man who has not fed on the Word of God who has had the abundance of life with which comes the abundance of power.

Take Scotland—I am foolish about Scotland because that is the country I don't come from. I want to ask you is there any nation of its size that for the last two centuries has so influenced the thought of the nations, taking hold of men with a grip of iron, from the days of John Knox to the present John McNeill? And what has Scotland fed on? The light literature that is sometimes seen in our Sunday schools? No. That old Word of God and that old Catechism that has so much religion in it even after two centuries.

You might go into the north of Ireland, where you get the Scotsman improved. And don't let me leave out dear old England; and when I am speaking about England I am speaking about Canada and the United States. I have stood on Plymouth Rock, I have looked out on the waters, I have seen the little island where the Puritans worshipped on the Sabbath and read and studied the Word of God. And I have stood upon the rock where they planted their feet and laid the foundations of Christianity and civilisation in the State of Massachusetts. And when I sometimes hear men criticising the Puritans I think what a poor kind of church it is that looks down and suspects the very foundation upon which it rests. God only knows what the United States owe to the Puritans of England and the men of Scotland and Ireland who went out there with the Word of God in their hearts, and with the love of God in their hearts, and with the desire to lay the foundations of the State in righteousness. If we are to become strong we must feed on this food.

If we are neglecting the Word of God it is no use for us to pray for the Spirit of God, for if we dishonour His word He will never honour us.

A man never dies unless he stops breathing, and as long as we can breathe and have something to breathe we are all right. You want atmosphere to become strong physically. You get out on the hills and breathe the air and you get hungry. And you get into the intellectual atmosphere and your appetite becomes quickened and you say, I would like to know more. What is the spiritual atmosphere? It is the communion of saints and fellowship with God, and without that man cannot live.

I have said we can live on a little. A minister

was telling me once that a congregation wrote to him and said, "What is the least you can live on?" And he replied, "A few biscuits and some water every day." The question is often asked by Christians, "Can we go here and there and be Christians? Can we go to theatres and ballrooms and card-parties and be Christians?" Yes, of course you can. Let me ask you this. "Can a man live in a bad atmosphere and still live? Can a man be breathing a poisonous atmosphere and have pure blood and become stronger all the time? Can a Christian breathe in the soul-polluting atmosphere of those places and at the same time become strong in the Lord and in the power of His might, and win souls for Jesus Christ?"

I say that is the question.

And now about exercise.

You want exercise to develop physically, you want exercise to develop intellectually.

If a man stays at home and sits in an arm-chair he won't become strong. Exercise yourself unto godliness.

If we have exercise we can so take it that while we are taking the exercise we shall be accomplishing something.

There is a way of taking exercise in a gymnasium—a good thing, but it does not accomplish anything.

If a horse is kept running round and round he isn't doing much good. But put him in the shafts and he is getting exercise and drawing a load at the same time.

It is the same with us. We want to be doing something. You go and help some poor man and show him the way to the kingdom. You are taking exercise surely, but you are helping that man. That is one of the advantages of Christian Endeavour.

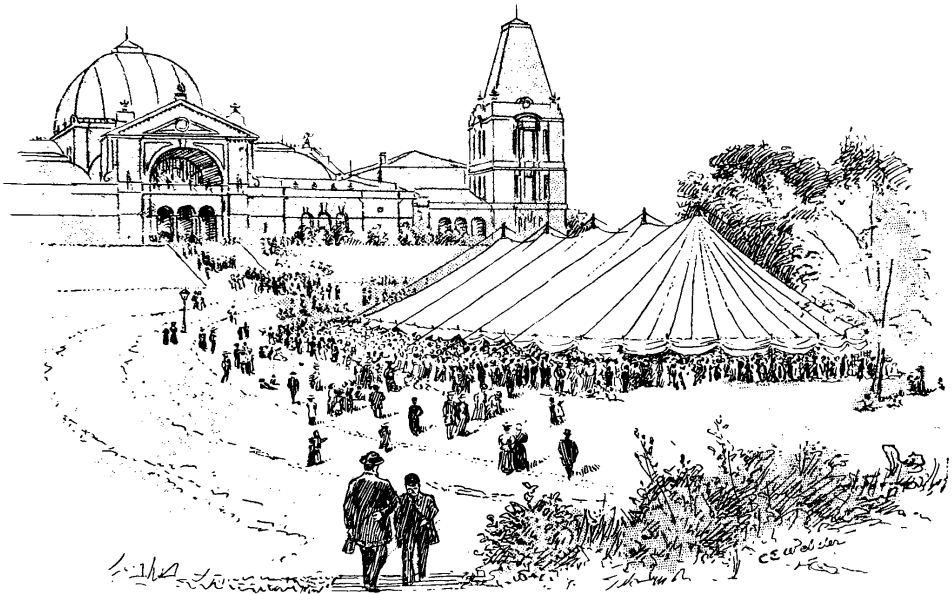
But suppose a boy has physically nothing wrong. He eats plenty of physical food, he breathes plenty of physical air, he takes plenty of physical exercise. What is going to happen to that boy? He will grow. And why? Simply because he can't help it. A boy cannot stand still. He cannot stop growing. And if we have the divine life, if we are feeding on the Word of God inspired by the Spirit of God, if we are breathing in this holy atmosphere and exercising ourselves unto godliness, we shall become strong in the Lord. We can't help it. But without these things you cannot become strong.

Has God made a provision? Ay. God wants every man and woman in this audience to have the power of Pentecost. But we must comply with the conditions, and if we do that we shall get strong.

A man who is weak and sickly says, "Well, I suppose I ought to go to church to-day." If he has got abundance of life he will say, "I have joy when they say unto me, Let us go into the house of the Lord": "My meat and my drink is to do the will of my Father, which is in heaven."

May the Spirit of God come unto us and give us the power that those one hundred and twenty had when they went out without political influence, or prestige, or money, and conquered the world and planted the banner of the Cross in every land that was then known.

which laughed at impossibilities and said, "It shall be done"—so stupendous is the revolution that we scarcely recognise Peter and John and their comrades for the same men. The Christian community, too, had leaped into being; the upper room was the birthplace of the Church. An hour ago those disciples were a handful of Galilean peasants, now they have become "vessels unto honour, sanctified, and meet for the Master's use." Love which seeketh not its own, service which refuses to grow despondent, gladness and singleness of heart, the steadfast endurance which will welcome martyrdom rather



TENT ENDEAVOUR.

IV.—BY REV. ALEXANDER SMELLIE, M.A.

Very wonderful and very blessed were the effects of Pentecost. The fire fell from heaven; the power, promised by Jesus and sought by those who believed in Him through the ten days of waiting, had come at length; and it was nothing less than a new world which swam suddenly into view. The apostles—Christ's spokesmen—were transfigured; a Divine alchemy changed them from lead into gold. Instead of misconception, insight; instead of cowardice, courage; instead of a faith that groped and faltered and perpetually lost its way, a faith

than turn back in disloyalty, these were the characteristics of their souls. It will not be long until they have shaken all the gods from India to Gibraltar and have multiplied themselves a thousand-fold. And outside, in the streets, Jerusalem, crowded at that festival season with pilgrims, was convulsed to its centre. Its traditionalism, its deep-rooted satisfaction with itself, its unrelenting antagonism to Jesus of Nazareth, whom its priests had crucified but a few weeks before—they were undermined, overthrown, shattered in an instant. The city of the Pharisees and scribes was on its knees; the devotees of temple and synagogue, the hardest men

in the world to subdue, were convinced of sin ; a single penitent and urgent cry sprang from their lips, "Brethren, what shall we do?"

The history is familiar. Is it nothing but a history? the recital of mysteries and portents which have passed away, the reminiscence of a vanished age of gold, the grace of a day that is dead? Did Christianity set out attended by miracles of uplifting and salvation which were never meant to be permanent, but, on the contrary, were designed to give place soon to what is much more ordinary, much more mechanical, much more common? Must we look for "shades of the prison-house" closing about the Church of God, which was born among splendours and triumphs? Is Pentecost an exceptional experience; or is it the preface and the pattern of an entire dispensation? Did the Holy Ghost, who came in tongues of flame to the hundred and twenty, limit His energy to that brief and beautiful morning of the gospel: or does He continue with us all the days, even to the end of the age?

To ask these questions is to answer them. If our individual lives are nerveless and ineffective, if the armies of God are working a mournfully small deliverance on the earth, if there are few conversions of sinners into saints and of enemies into friends, it is not because the fire is quenched or the power withdrawn: it is because we are not receiving the immeasurable resources of Heaven which are freely put at our disposal. God has not revoked the baptism of Pentecost. God, in truth, has no need to repeat the baptism—once for all He sent the Holy Ghost to a world which demanded His regeneration and renewal as indispensably as it demanded the Cross and redemption of the well-beloved Son. The endowment of the first century remains the endowment of the nineteenth and twentieth centuries; and the one thing which is required is that you and I should use the supernatural grace which is not far from every one of us. "I will pray the Father," Jesus said, "and He shall give you another Paraclete, that He may be with you for ever." "With you for ever," not only in the bright sunrise of the kingdom, but through its long and troubled progress, until its warfare is accomplished and its evening falls—the Saturday evening of the Church, which merges in "the Sabbath of eternity, one Sabbath deep and wide"; there you have the authoritative pronouncement of the duration of the Spirit's activities in our midst. To-day we may enjoy the overflowing benediction of the upper room. To-day we go forth to wage the battles of our Lord, strengthened with the same unearthly

might which dwelt in apostles and prophets. To-day there is no humble heart among us for which there has not been provided "an unction from the Holy One."

It is not easy to describe the power from on high which is within the reach of disciples of Christ. Power, even on its lower levels, eludes and escapes exact definition. Light and heat, the wind and the sea, the seed and the leaven, the tiger in the jungle and the little child in the home, the storm which roots up the forest trees and the dew whose gentleness and refreshment beautify all the face of nature, are every one invested with the mysterious quality of power; yet who shall explain in what the quality consists? But, if its secret baffles our discovery, we are witnesses of its effects; we can study it in the results which it brings about; we know it by its fruits. Just so it is with the almightiness of the Holy Ghost, most irresistible and most sweet. It defies our analysis; it is inexplicable by our logic; but it grows plain to us in its issues and achievements. We are compelled, as Mr. Ruskin phrases it, to "say, not 'There has been a great effort here,' but 'There has been a great power here.'" We awake, like Jacob at Bethel, to confess that we are in the house of God and at the gate of heaven.

Pentecost may furnish us with a few illustrations of the victories of the Lord the Spirit—victories which should be repeated in the last days as unmistakably as in the first.

Here is the power which quickens men and women into witnesses of Christ. The apostles of Jesus before and after—how different they are! Then they were disappointing, slow of heart to believe, quickly dismayed by opposition, failing to grasp themselves and, much more, failing to publish abroad the most elementary lessons of the gospel. Now they are possessed by the truth, and valiant for it; it dominates their souls, it scatters their alarms, it is pealed out in trumpet tones from their lips, it passes from them to convict and conquer others. Yesterday you might have named each of these apostles Mr. Ready-to-Halt; to-day every one of them has become Mr. Standfast.

"Would God," Moses cried long ago, "that all the Lord's people were prophets!" It is the prayer which, after nineteen hundred years of the evangel, we are longing to see answered. Those who speak on Christ's behalf in our time have many admirable qualities. Never was biblical scholarship more exact, more anxious to arrive at the truth regarding the sacred books, more abundantly justified by the striking discoveries which it

has made. Never was there a more painstaking endeavour to communicate to all who will listen the real meaning of Scripture, or a more widely diffused eloquence to give the proclamation point and pathos and force. Never was work in the harvest-field of Christ more carefully and more systematically organised. Never in the history of Christianity were philanthropy and self-sacrifice more zealous in seeking to win the sceptical and the outcast both at home and far away. And yet — and yet — the yearning of Moses remains our yearning still. "Would God that the Lord's people were prophets!" For, with all our appliances and all our advantages, our testimony seems to accomplish as little as the testimony of the Twelve before the day of Pentecost was come.

But the power which made them ambassadors in deed and in truth is waiting to equip you and me, so that our words, like Luther's, will be half-battles — no, not half-battles, but complete and absolute triumphs. Let us receive the Holy Ghost in the quiet of the upper room, and in public our Master will win His captives and His servants through us. We can guess with what sort of message the Spirit of Jesus will send us forth. It will be one in which there is a grave and thoroughgoing doctrine of sin — sin which in its guilt and blackness deserves the wrath and curse of God — is there not vast need for the humbling doctrine, when a too sanguine optimism is as popular in many quarters as a too despairing pessimism is in others? It will be one which holds Christ up for the acceptance of men, and, most especially, Christ crucified, our Substitute, our Sin-bearer, our Lamb of propitiation. See, it will keep saying untiringly—

His dying crimson, like a robe,
Spreads o'er His body on the Tree;
Then I am dead to all the globe,
And all the globe is dead to me.

It will be one through which there quivers and palpitates the passion to redeem — the passion which prompted Paul to wish himself Anathema for his brethren's sake; which drove John Brown to intercession night after night for "dead Haddington and wicked, withered East Lothian"; which wrung from Rowland Hill the fervent desire, "O that I were all heart and spirit to tell the glorious gospel to perishing multitudes!" And it will be one in which the speaker forgets himself altogether, and is conscious merely of the Saviour he seeks to commend and the lost he seeks to gain. Now would God that all the Lord's people were

prophets after this fashion, and that the Lord would put His Spirit upon them! And why should it not be? For the fire is already kindled on the earth which will make our speech burn and prevail.

Let me take a second illustration. *Here is the power which refines men and women into saints of God.* The Church of the Pentecost — heaven lay about it. It was pure; no falsehood and no unreality were able to live within its walls. It was warm and loving; its members counted none of their possessions their own. It was evangelistic and missionary; these were the hours in which the door of faith was opened to the Gentiles. It was like Him whose name it carried, holy and harmless and undefiled, going about continually doing good, glorifying God on the earth.

The mystics said that there are three stages on the road to sainthood — Purification, Illumination, Union. Upward to each of these stages it is the task and the joy of the Holy Ghost to conduct us. He purifies. No besetting and darling sin can lodge side by side with Him in one heart. No defect in virtue and grace can mark permanently that soul in which He is the controlling force. At any cost, by any discipline, not seldom through fiery furnaces of trial which have been heated seven times, He ennobles us, until we are changed into the image and the stainlessness of our Lord. And He illumines. Think of a single instance. When we ask and expect and receive His teaching, the Bible shines as with the light of a transfiguration. We bend over it, and it brings us the very warning or instruction or stimulus we require. He who was its Author becomes in our experience its Expositor and Interpreter; and we know the meaning of William Cowper's line, "A glory gilds the sacred page, majestic like the sun." And He unites. It is the crowning mystery and the consummate gladness. He infuses into us a life which is nothing lower than the life of Jesus Christ. Love, Augustine has written, makes one spirit out of two; it is a true saying; but if instead of "Love" we read "God, the Holy Ghost," we shall touch a profounder truth still. He makes Christ's Spirit ours, and we think our Master's thoughts, and throb with His purposes, and bring Him back in miniature to the world in which He sojourned once. In a time of sickness, sickness that led him to the gates of death, John Woolman, that sweet and sublime soul over whom "the Dove seemed visibly brooding," had a vision. He forgot his own name; his separate identity was lost. Then he heard the angels sing, "John Woolman is dead," and he

wondered greatly what the voices might mean. But at last he felt a Divine strength prepare his mouth, so that he said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." And then the vision was opened to him. He perceived that there was joy in heaven over a sinner who had repented, and that the language, "John Woolman is dead," signified the death of his own will. Thus God the Spirit unites us to Christ the Lord, till we are dead to our will, and our plans, and our pride, and ourselves, and He—our Redeemer and our King— inhabits us night and day.

There is none of us, not the most tempted and the most unworthy, whom He is not wishful to transmute into a child in the blameless family of God. My brothers, why do we not trust Him more?

I pass to a final illustration. *Here is the power which converts men and women into sons and daughters of the home.* "Now, when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Brethren, what shall we do? Then Peter said unto them, Repent ye, and be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. . . . And there were added unto them in that day about three thousand souls."

People tell us that the era of miracles is gone. No more melancholy word could be spoken if it were a true word; but it is false. Conversion is the standing and perpetual miracle of all the Christian generations. When the mind passes from ignorance of the truth which saves to knowledge of it and sympathy with it, there is the old marvel of the blind beginning to see. When the victims of impurity and lust are carried out of their world of evil thoughts and habits into a world where Jesus is First and Last, it is the cleansing of the leper repeated again. When those who were useless for all spiritual enterprises make haste to keep the Father's commandments and to advance His glory, what is it but the lame walking and leaping and praising God? When a fresh morning breaks on the heart which has been imprisoning itself in the sepulchre of its trespasses and sins, then, "behold a man raised up by Christ," as certainly as Lazarus was when he "left his charnel-cave, and back to Mary's house returned."

The era of miracles ended! But when was its

latest hour?—when did the wonder-working God take His departure from our world? In the sixteenth century, in the time of the Reformation, I see that multitudes are pressing near to Him, refusing to let Church or priest or Sacrament keep them any more at a distance from His gracious face. In John Wesley's day and George Whitefield's I discover that sleeping souls are being roused and regenerated from Cornwall to Cumberland. And the same thrice-blessed story reaches me from the Kirk of Shotts in the Covenanting age; and from the Northampton which Jonathan Edwards knew; and from Kilsyth and Dundee, when William Burns and Robert M'Cheyne and Andrew Bonar were speaking of sin and salvation; and from the Muldenhal, where in his youth Franz Delitzsch was a witness of soul struggles and spiritual triumphs; and from the life-story of Mr. Moody; and from many a mission field in Africa and India and China and the islands of the Pacific. "There were added unto them in that day about three thousand souls"—not of the Pentecost in Jerusalem only is the glorious record true.

Ah well! but amongst ourselves, at this hour, conversions ought to be much more numerous and much more manifest. Are they not far too rare? Do we not mourn their comparative absence? It is because we have not been looking sufficiently to, and not depending sufficiently upon, the power of the Holy Spirit. It is His work to convict men of sin and of righteousness and of judgment; it is His aspiration to reveal Christ to them; it is His delight to lead them across the boundary line from death to life. Sometimes fire, the agent of destruction, quickens into vitality. An explorer of the Arctic world describes how that happened once in those dreary regions. Some English sailors had set fire by accident to the scanty grasses and shivering vegetation of a lonely spot. Years afterwards they were back at the same place: but what was their surprise to see, covering all the ground, an army of young birch trees with their silver stems and twinkling leaves? It was the fire which did it. It awakened the seeds of an ancient forest—seeds which had been slumbering under the soil for almost countless years. It is a parable of what happens when we put honour upon the Holy Ghost. His fire descends, and the dead live, and the Lord adds to His people day by day those that are being saved.

CHAPTER XIV.

Pentecostal Power: Its Possession and Retention.

Addresses by Rev. N. Audley Ross, M.A., LL.D., Rev. Canon Richardson, Rev. H. C. G. Moule, D.D.,
Rev. G. S. Barrett, D.D.

I.—BY REV. N. AUDLEY ROSS, M.A., LL.D.,
NEWCASTLE-ON-TYNE.

LITERALLY, Pentecost means the fiftieth day. The harvest season which began at the Passover ended on the day of Pentecost, and the Feast of Pentecost, or the Feast of Weeks, was a festive thanksgiving for the gift of harvest.



REV. N. AUDLEY ROSS.

Fifty days after the Christian Passover, the fulness of Christ's promise, the gospel harvest, the gracious gift of the Holy Spirit, was received by the expectant Church. The result was twofold—a wonderful spiritual elevation and moral transformation of the disciples, and a marvellous power of conviction and conversion accompanying their addresses to the assembled multitudes. And the significance of these events lay in the fact that they were not the transient effects of a temporary cause, but the evidence that a new era had commenced, the era of the risen and exalted Christ, who received from the Father the gift of the Holy Spirit, in order that He might from His throne impart this gift to His believing people and to His body the Church.

I need not remind you that all the gifts and graces of that new life, which is His creation, are due to the nurturing and fostering care of the Holy Spirit.

And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone.

But among these gracious gifts which He bestows, there is one which rested upon individual men like

Peter and Stephen and Paul, and which was realised in the upper room throughout the day of Pentecost, and in that later meeting of the Christian company recorded in the fourth chapter of the Acts. This gift we are accustomed to call "Pentecostal power." It is none other than the power of the Holy Spirit, enabling believers, individually or collectively, so to testify of the risen Lord and Saviour that by their testimony men are constrained to repent and believe, and are brought under the power of God's grace manifested in the gospel. This endowment of the Spirit is not limited to preaching or public services, but is felt in personal intercourse and in the very atmosphere of certain churches.

I have no hesitation in saying that to be endued with this power is the most urgent and constant need of individual believers and of the Christian Church. In order to realise this we require more study of gospel teaching on the subject of the Holy Ghost. We have got a marked New Testament for mission work, in which God's way of salvation through Christ is made clear and plain. What we need, perhaps, even more, if mission work is to be effective, is a marked New Testament for the use of Christian workers themselves, in which the baptism of the Holy Spirit for life and service is made bold and prominent.

Nothing seems to me clearer than that in the gospel this endowment of the Holy Spirit is the rightful heritage of every believer. It is our privilege as it is our duty to claim and receive it. We want, do we not, my young friends, to be used for the salvation of our fellow-men? Now, the first qualification for such high service is to realise that there is no power in us, of ourselves, to save anyone. Salvation is always the direct touch of God's Holy Spirit upon the soul. By Him, the man who trusts

the Lord Jesus is, and must be, born again. But God is graciously pleased to use believers as the instruments and mediums to bring men to the Lord Jesus Christ, from whom they receive this blessing. In this work the believer is not a dead, mechanical instrument or merely passive medium. He is a man whose various capacities and powers of body, mind, and soul, are all consciously and actively engaged in seeking to attain the end in view. Those most successful in preaching the gospel, or in personal dealing with souls, are those who have prepared and laid themselves out most fully for this specific work. This is indispensable, but it is not sufficient. Other men labour with as much zeal and as much intellect, but without the same spiritual potency. What is it which differentiates the one class of workers from the other? Intellectually, they use the same faculties and put forth the same energy; but spiritually, they are poles asunder,—the ministry of the one being full of fruitfulness and power, and the ministry of the other being attended by barrenness and defeat. To what is this difference due? Is it due to the arbitrary nature and working of the Divine Spirit? Or is it due to some defective quality in the character, life, or method of the worker?

If the difference be due to the arbitrary movements and working of the Holy Spirit, then, of course, the cause is beyond our control. We are not responsible. We may lament the fact of our spiritual impotence, but we cannot alter it. For such a philosophy of the Spirit there is no foundation in the Word of God. The clear and consistent testimony of our Lord and His Apostles is that He is the fountain from which flows forth this divine potency, and that whosoever will come and draw from this fountain shall receive a perennial supply. It is one thing to use the language of the Creed, and say, "I believe in the Holy Ghost." It is quite another thing to come as empty vessels to the living Christ, and from Him "to receive the Holy Ghost." "The Holy Spirit," we read, "was not yet given, because Jesus was not yet glorified." That barrier, so far as it was dispensational, was removed at Pentecost. But may not the same barrier hinder the *personal* reception of the Spirit? It may be that you have not yet enthroned and glorified the Lord Jesus in your life. That is why you have not received of the Spirit. And I make bold to say that whoever among you will exalt the Lord Jesus Christ, and give to Him the supreme place in affection, thought, and activity, will, in the measure in which he does so, be endued with the power of the Holy Ghost.

The one essential thought is to remember that

that power is not in us *as sources*. We talk of power in the Christian life as if it were a quality, capacity, or gift belonging to us and inherent in us. The very phrase, "Pentecostal Power: its Possession," may be misleading. We do not so much possess the power, as that we are possessed by it. It would perhaps be more correct to say that the power possesses us. The power of which we speak is God's power, which lays hold of us as believing and consecrated men, and deigns to use us. We do not use the power, but the power uses us. Whoever, like Simon Magus, thinks himself to be the power of God that is called great, perverts this sacred mystery, and courts the just judgment of heaven. The true spirit of the Christian worker is one of humility and self-surrender. He is willing to toil, to fail, or to suffer, if only Christ be magnified; and whatever his success, he ascribes, in his inmost soul, all the praise and glory to the divine God. "Why fasten ye your eyes upon us," said the Apostles Peter and John, "as if by our own power or godliness we had made this man to walk? Be it known unto you that in the name of Jesus Christ of Nazareth, whom ye crucified, even in His name doth this man stand before you whole." The power shall be to us when we have that same absoluteness of trust in the Lord. Then are we witnesses together with the Holy Ghost, and, being in the line of God's purpose, may expect to receive the enduement of His gracious power.

What is the secret of the fire-glow at the heart of the brilliant? There are two secrets. In the first place, it is a diamond. And, in the second place, it is a diamond which has been cut and polished on every side, so that its many facets receive, focus, and reflect the flashing sunlight. The brilliant differs from other stones, chiefly, in its power to receive, store, and emit the bright rays of the sun. Is it not in the same way that men are "filled with the Spirit," and made "partakers of the Holy Ghost"? By the new birth they become spiritual diamonds. No one can understand, much less experience, this divine power, until he is "born from above." But even then he will remain a stranger to the fulness of the blessing, until every facet of his being is thrown open to receive the bright beams of grace which radiate from the enthroned Saviour. The power of the Spirit is the living glow that emanates from the "Sun of our souls." It is ours, while we abide in Him and He abides in us. It is an indwelling treasure, a divine glow and power, which in this sense becomes a personal enduement, held upon the tenure of faith and consecration.

Is not this the teaching of our Lord when He says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up into eternal life"? The upspringing and overflowing nature of this indwelling fountain is set forth in that other saying, "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water."

In regard to this all-important subject of the possession of Pentecostal power, I desire now to lay before you a few practical considerations, to which I hope you will give your most earnest and prayerful thought.

(1) The first is axiomatic. No person can perceive the power of the Spirit for Christian service who does not receive the same power for Christian life. We cannot divide ourselves into two parts, one private and the other public, which are unrelated to each other. We may study, and think, and pray, and work, in our public efforts; but we shall lack the unction and blessing if we neglect our private and personal life. Behind all our efforts there stands our personality, one and indivisible. The same thoughts and words spoken by two men have a totally different effect. That which interpenetrates our work is the mysterious force of character and personality. Now the Spirit chiefly works by His possession of the personality, as on the day of Pentecost. And, I tell you, that until we are completely surrendered to God, allowing His will to rule our time and pastime, our dispositions and desires, our domestic and business relations, and our social and political activities, we cannot go forth to spiritual work "potent with the spell of heaven." God will take neither a divided nor a blemished sacrifice. But when we lay upon His altar our whole selves, body, soul, and spirit, to be used for the glory of Christ and the good of souls, then the fire will come down from heaven that shall seal and crown our feeble endeavours.

(2) The second practical thought is in regard to prayer. Since the power is God's power, and its retention by us depends on our spiritual fitness and attitude, the importance of prayer cannot be overrated. Our Lord felt the necessity for prayer more than for His daily food or nightly rest. The disciples before Pentecost waited upon God for the fulfilment of the promised blessing. Whether we seek the enduement of power for ourselves, for our Christian Endeavour societies, or for the church to which we belong, the one thing

which will bring our hearts into accord with the divine purpose, and prepare us for the reception of the divine power, is earnest and believing prayer, personal always, and united where possible.

(3) It is needful, perhaps, by way of warning, to point out that even when we are clothed with this spiritual *dynamis*, we may fail to effect conversions. At Nazareth, we read that our Lord "could do no mighty works, because of their unbelief." Endued with divine power, waiting and pressing to go forth laden with spiritual blessing, our Lord Himself was powerless in presence of their inveterate prejudice, their determined hostility, and their persistent unbelief. Where we go in His name and strength, He is really present with us; but there is a limit beyond which He cannot bless. It is not us that men reject, in such cases, it is Him. When we meet with such experiences, they should only drive us back upon God's mercy and holiness and sovereignty. The experience of failure, rightly used, will not dishearten us, but only strengthen our faith, stimulate our endeavour, increase our prayerfulness, and make us more conscious of our absolute dependence upon the Holy Spirit.

(4) The last thought which I wish to present is, that since the enduement with Pentecostal power depends on our faith, obedience, and consecration, its possession is not absolute but conditional. We may lose it by departing from the living God. I scarcely know a sadder picture than that of Samson, when he rose up from the lap of Delilah, and said, "I will go out as at other times, and shake myself. But he wist not that the Lord was departed from him." Alas! how often the same spiritual tragedy has been re-enacted in the history of the Church. By defection and disobedience men forfeit the promise of the Lord's presence.

There is a very real danger that the glow of religious fervour which we find amongst our young Endeavourers, should wane and die away as they grow older and come into closer contact with the world, and get into a dull routine of religious duty, and begin to cherish a dead level of spiritual ideal and Christian experience. Oh, my young friends, let me entreat you to see to it that your enthusiasm is not merely the flame of youthful ardour and association, but that it has been kindled at the altar of the Cross, and is fed by the holy oil of God's Spirit. Then shall it become brighter with the lapse of years, and no earthly power shall be able to quench it. And if you want to be used of God for the blessing of your fellow-men, beware of sin, and worldliness and self-indulgence. The least en-

croachment of the waters of moral evil or worldly mindedness tends directly to quench the flame of the Spirit. Therefore, keep a pure conscience and a clean heart. Live in close and daily communion with your Lord. Consecrate your life, with all its powers, to His will and service. Go forth in His name and might, seeking no self-glory or world-

reputation, willing to be counted a fool for Christ's sake, and the wisdom of God will be given unto you, the power of God shall rest upon you, and the grace of God shall be manifested in you and work mightily through you to the salvation of the world. And to His name be all the glory. Amen.

II.—BY REV. CANON RICHARDSON, LONDON, ONTARIO, CANADA.

I am more than pleased to find so prominent a place given in the programmes of this great World's Convention to Pentecostal Power.

I am pleased to notice as the motto of this Convention "*The Old Power for the New Age.*"

In February 1881 the Christian Endeavour society was created by power from on high. It has been sustained and strengthened from that day to this by Pentecostal power; and its marvellous growth and expansion throughout Christendom, its tremendous influences among the many peoples in many lands, is due to the same Divine Personal force dividing unto its members severally as He will. And so our conventions have been invariably times of Spirit seeking and times of hallowed enduement by the Spirit.

They declare the intimacy between our societies and the Holy Spirit—that Pentecost and Christian Endeavour must be one and the same—that wherever your name and your spirit go forth there shall Pentecost be known as a memorial of you.

You have just listened to a faithful address, the first of three proposed addresses on Pentecostal power. You have heard of *its provision*. It becomes my privilege now to speak to you of *its possession*.

Let me begin by saying that the Church of God, of which Christian Endeavour is a handmaid, is not a granite building, not some huge immobile structure, but a tree—a living, growing, and expanding tree whose leaves are for the healing of the nation. The simile of the Church is not stone, it is not that which is fastened and secured and absolutely without motion, but something which lives and moves, and whose progress is commensurate with the great mission of our Blessed Lord—"a great tree shooting out great branches so that the fowls of the air come and lodge in the branches thereof."

Wherever, then, we see pulpits without power, wherever we see communities that are rich, and individual Christians who are cultured and intellectual, where there is truth and earnestness yet an absence of power, we see something that is

in direct contravention to the whole economy of God.

The divine pledge to the Church and to the Christian is this: "Ye shall receive power after that the Holy Ghost is come upon you."

When we look at God's power we see this manifested in the work of God the Holy Ghost; and God the Holy Ghost is Himself that power by which the Almighty communicates life and light and supernatural strength to the soul and life of man, and to the heart of organised men.

We find, too, that when men's powers are yielded to the Holy Spirit they become developed in a way they could not otherwise be. Moses was a learned man, and possessed great natural talent, but would he ever have possessed the power he did had he consented to be called the son of Pharaoh's daughter and refused the call of God? The disciples of our Lord would never intellectually have been the men they became had they not yielded themselves to Him. Cranmer, Ridley, and Latimer were men of extraordinary courage and bold determination, but never would they have accomplished their great task in the great Reformation had they not dedicated these gifts to God.

And so it has ever been. If we have any talent, we find that talent is increased and developed by giving it to the Lord. We yield it to Him. He hands it back enriched. It is reasonable according to divine philosophy that such should be the case.

The story is told of a great musician who was also a mechanical genius. He was not satisfied with any of the musical instruments at his disposal and constructed an organ for himself. Others could produce sweet music on that organ, but no one could call forth its powers as he who had made it.

So with us: God has made us, every power we possess has come from Him, and it is only when we yield our lives to Him absolutely and allow Him to use us that the full music of which our lives are capable is evoked.

My friends, we are living in the days—the latter days—of the dispensation of the Holy Spirit. He

takes the absent Saviour's place. Whatever Jesus did for His disciples during His earthly life the Spirit has been doing and is now to do for us. If our Lord taught, counselled, guided, reprov'd, warned, comforted; if He was Companion, Friend, Brother; if He so represented God as to be able to say, "He that hath seen Me hath seen the Father"; all this the Spirit now does and is—and even more. Jesus came that men "might have life, and have it more abundantly"; and the imparting, maturing, and perfecting of that life is the Spirit's work.

It is of the Spirit that we are new born; enlightened to perceive the love of God and the sacrifice of Jesus the Christ, called and constrained to repentance, drawn into the life of self-denial and devotion that we had dreaded, and led on to perfected Christian manhood, "to the measure of the stature of the fulness of Christ."

Now bearing this in mind we are led further to speak of Pentecostal power, which is the possession of the disciples of the exalted Lord Jesus.

Nothing is more noticeable in the first disciples than their larger apprehension of Christ, and their increased devotion to Him after the ascension and after the promised power of the Holy Ghost had come upon them. The revelation of the Spirit on the great day of Pentecost is the very secret and source of the endowment with power.

Let us look now at the relation of this endowment with power to character.

The work of the Spirit in behalf of a spirit-filled man is twofold. He is to develop a saint and make him personally holy no less than to qualify for service to others. His GRACES are just as essential as His gifts. Maybe we are thinking just a little too much of the Spirit's qualification for service and work, and not enough of His need in personal spiritual development. What a man or woman attempts to do in the kingdom of God often fails on others because of what others fail to see of Christian excellence in him. The human temple which the Spirit occupies must first be made clean and strong and beautiful by the Spirit before it can impress or be used for others. Now the consummation of character is "the mind of Christ." Our Lord has set it before us in His beautiful life here upon earth; we may attain it by His grace and Spirit. What we need to impress upon the world to-day is a loveliness, a charm of character that reveals Christ incarnate in humanity.

We hear men talking constantly of an inspired Bible. What we need in this age particularly is inspired lives. It is the living epistle—the lives of

Christian men and women that are most widely read and considered by the world to-day. And these living epistles are the creation of the Holy Ghost.

Oh the power of it when in seeing this you actually see Jesus Christ!

Such a character involves our daily habit, temperament, home-life, every relation to God and man. In a world like this, in a day like ours, life will cease to be commonplace; it will become peculiar; and the world will say: "The tabernacle of God is with men."

Such character not only furnishes the sublimest history of the Church but her strongest testimony as well. The simple faith, the utter self-forgetfulness, the kindness, the lowliness of mind which enables each to esteem other better than themselves,—this is the character God's Spirit only can work within us, and this, I venture to say, must not only be one fruit of the endowment with power, but one of its sources.

But with respect to service, I must repeat somewhat, because it is most important that the proportion of truth be preserved. The Holy Ghost must never as a source of power be isolated from the glorious Christ. The Spirit is not here to speak of Himself, nor to operate upon the human mind and heart distinct and apart. Jesus said, "He shall not speak of Himself," "He shall testify of Me," "He shall glorify Me." Through the mediation of our Lord we have the gift of the Spirit, and by the illumination of the Spirit we are taught the full significance of our union with Him. What Christ is to us in His propitiation, how He is with us by His promises, and that He is in us, which is the final mystery.

He is within. Our spirit is
The home He holds most dear.

So all the while I thought myself
Homeless, forlorn, and weary,
Missing my joy, I walked the earth,
Myself God's sanctuary.

What a wonderful revelation by the Spirit is this supreme fact to the soul. It is the girding of power and of comfort as well,—*"I can do all things through Christ which strengtheneth me."* God's Spirit in this not only reveals the truth to the soul but fills the soul with the energy of His grace, "giving summer when it is winter, light when it is darkness, tenderness and tremblings that are not of this world."

The Holy Spirit is the Christ-witness, and just as in the Bible there is one centre, one glorious being, one majestic object, and that object our Lord Jesus

Christ, so we find that God in the Holy Ghost has come to magnify that one centre, and that the whole work which He does upon earth and in the Church is to glorify Jesus, to make Him Lord of all; and, therefore, when we go into the pulpit and upon the platform, or out to the great field, with some other object before us, whether it be to magnify some church, to exalt this moral principle, to teach this science, to advance this theory, God the Holy Ghost cannot and will not help that work, and it must pass with the weakness that it deserves.

But I will say to all Christian workers that the first thing to bear in mind is this, that God the Holy Ghost has given power for mighty works to those consecrated men and to those women whose lives, whose voices, whose beings God the Holy Ghost can use to the personal exaltation of Jesus Christ our Lord.

Let me ask you to notice some of the ways in which Pentecostal power works.

The distinguishing characteristic of the dispensation in which we are now living is summed up in this sentence: "He dwelleth with you and shall be in you." In the first dispensation, the dispensation of the Father, God was above; in the second, the dispensation of the Son, God was by man's side; in the third dispensation, which is the present, God is within us. So that the man who is holy is a man in whom God the Holy Spirit dwells in power, and it is only when we grasp this truth that we grasp what power means. It is God dwelling within you as light and life.

In the Tabernacle and Temple of old there were absolutely no windows, no piercings in the wall, no light from the roof, no light anywhere from the outside, but you came into the Holy Place that was still bright, and that brightness came from what the Jews called the Minorah, that is the Seven Golden Candlesticks, and that was the light of the Sanctuary.

Now let me say that in the Church of the Living God there ought to be no window, we ought to receive no light from windows but direct from God Himself within. How often is it in these days that some grand church with a large congregation has fallen into debt, or perhaps broken down from some cause or other. Various remedies are proposed. One stands up and says, "You must introduce business principles if you wish to succeed," and he suggests a new and larger organ, better music from the choir, a more splendid building. These are the outside lights. These are the windows that men put into the fabric, but which are un-

hallowed in the sight of God. The needed power will only come when the church kneels down and discards all human, earth-born methods save those only which are employed by the blessed Spirit.

Ah, what is needed in all the churches is a deeper consecration, a profounder grasp of the truth as it is in Jesus, and then members will receive power after that the Holy Ghost has come upon them.

Let me ask you to notice further how the Spirit works in regard to the individual. "Ye shall receive power." Observe that power is never given except for service, for activity. God gives nothing to a man who is going to idle time, to waste opportunities, to squander talents. The arm that is slung is not the arm to be used, and the Holy Spirit never comes to help us as individuals, except as we are going forth to teach the language of God, and prepare the sheaves against the coming of the Lord Jesus Christ. A regiment that is lying in barracks needs no ammunition for the war; it is in the day of battle, it is for the campaign, it is in the time of trial that the soldier needs to be armed with all the necessary adjuncts for successful fight: so it is that the ordinary Christian will rest and rot under the sun of carnal ease, but the weak will become strong, and the feeble—in the world's sense—will become vigorous, and that in putting forth his spiritual powers for the conquest of the world for Jesus. You remember our Lord's promise to His believing ones: "The works that I do shall ye do also, and greater works than these shall ye do because I go to My Father." This promise is receiving its wondrous fulfilment in our own day through the Spirit's indwelling.

I ask you to observe further the personal qualifications which are inwrought by the Holy Ghost. He has to give us power to do these three things.

They are, first to teach us to deny ourselves, to take up our cross and follow Christ. People say, "Well, we do deny ourselves." Here is a man who says, "I will give up tobacco," another says he will give up wine, another that he will give up some luxury; but that is not denying ourselves, that is merely forsaking the use of tobacco, the use of wine, the use of luxury.

How did Peter deny his Lord? Why, he cursed and swore, and he said, "I do not know the man." Now the Holy Ghost would have us deny ourselves, and say we do not know ourselves, and say, "Not my will but Thine be done." Look at those two brave Moravian missionaries who went to the Lazar-House of South Africa to preach to the lepers. They were told that if they went among those

lepers they must remain there until the leprosy blanched their own cheeks, and they lay down and die as lepers themselves; and they looked out upon the great world of their life, and they looked up to Jesus Christ, and they said, "For that, O Lord Jesus, we will go." And they went there in the power of the Divine Spirit and preached the unsearchable riches of Christ until at last they were laid low in the leper's grave. Yes, that is denying oneself and taking up the cross.

Secondly, we are to grasp opportunities. The world is dying all about you, opportunities lie on every side; there is a multitude of voices saying to you everywhere, "Go, for the fields are wide and white and the harvest is rich"; and I wish to say, however weak, however feeble, however helpless you may be, God will give you power as you go forth in the name of Christ, and He will open doors before you, which no man can shut, for sacred and fruitful ministries.

Thirdly, we are to discern and set forth a *pure* gospel. The Holy Ghost alone can give clear perceptions of the only truth which can save. The doctrine of substitution is the gospel of Jesus Christ. When Barabbas came forth he said no doubt to himself, "Do I fear my doom—my awful doom?" and the people gathered about him and said, "Barabbas, fear not, fear not." "Dost thou see that lone Man standing there, of whom all Israel has heard, who went about doing good, Barabbas? He is to die in thy stead and be crucified in thy room."

Fellow-Endeavourers, this is the only gospel of the grace of God, tell it to the world about you and God will bless this mighty gospel—"that God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

A word more: It is very profitable for one to study the practical results that followed the day of Pentecost. It is clear that those who were then filled with the Spirit received these five things:—

First.—A new and fuller conception of their risen and divine Lord. So it may be with us.

Second.—An enlarged view of the power and possibilities of gospel preaching and testimony, when three thousand were converted in a day.

Third.—A clearer grip on the fundamental truth of God's Word. Note Peter's sermon.

Fourth.—Added power for service.

Fifth.—An impulse which kept them constantly looking to Jesus Christ for help; and since the Holy Spirit is ever occupied with Him, if we are filled with the Spirit He will keep Jesus Christ in all His fulness constantly before us.

In closing, let me in two brief sentences answer two questions that I feel quite sure some of you have in mind.

First.—How can I for myself be filled with the Holy Spirit? I answer unhesitatingly, Plead His promise and by faith appropriate the gift, and without any emotion quietly act upon it.

Second.—Will this power remain with me? No, not without continual coming to Him, not without the exercise of faith in Him for power through the Holy Spirit. As the late Mr. Moody, who in so remarkable degree was possessed of Pentecostal power, has said, "We are leaky vessels, and soon will run dry if the supply for our needs is not steadily claimed and appropriated. Keep close up under the faucet, and then if the vessel is leaky, the inflow being greater than the outflow, we shall be always full, always overflowing, always fresh."

III.—BY PROFESSOR H. C. G. MOULE, D.D.

1. "Pentecostal power"—what is it? Looking at our only sure authority, the New Testament, I answer



PROFESSOR HANDLEY
MOULE.

thus. It is the Christian's supernatural equipment for a life of witness to his Lord. It is the presence with him of the personal Lord the Holy Ghost, the gift of the crucified and glorified Saviour, lifting the man above himself for a life of witness in character, action, and word. It is special endowment from on high for this special end, witness to Jesus Christ in His personal glory, His finished work,

His everlasting working. It is God-given faculty to bear testimony to Him, in the pardon, peace, joy, and purity He gives to the sinner believing; to His power to make us victorious over world, flesh, and devil, and then to make us lights in the world and salt in the earth, for Him.

It is supernatural capacity to be good and winning evidence among men for the Lord Jesus Christ, as all man's salvation, now and for eternity, and as man's ever-blessed King, for this life, in all its parts, and for the life to come, to which this is the short but infinitely important avenue.

2. Pentecostal power—for whom is it? For all who have come to Jesus Christ and belong to Him. "No voice exempt; no life exempt; thanks be to God. No one Christian, who is indeed the Lord's, is exempt—say, rather, is shut out from the resplendent privilege of having supernatural capacity to be evidence for Christ Jesus. The applications of the capacity may vary indefinitely. There are diversities of gifts in detail, immensely various. But there is one Spirit for all the one Body. For all there is the same Pentecostal power, the same Holy Ghost for witness to the Master. He who has bought us with His precious blood, owns us all. And He owns every one of us for this—to be evidence for Him.

3. Pentecostal power—how to get it?

First, let us recognise it as a definite privilege, a definite and most sacred duty, to possess it. True, let us avoid over-minuteness about modes and methods of reception. It is a mistake to do this in regard of conversion. It is a mistake in regard of Pentecostal power. Yet conversion is a mighty fact, and so is the possession of supernatural capacity to witness for our Lord in an evil world.

Let us aim at the fact, with conviction and decision.

Then, let us take the promises, and pray for the possession. "How much more shall your heavenly Father give His Holy Spirit to them that ask Him"! The blessing is a gift. It is a gift of infinitely willing paternal love. A gift from One who loves the paternal joy of hearing the child's true petition.

Are there "conditions to prevailing prayer" for the possession? Yes. "Let a man purge himself, and he shall be a vessel unto honour" (2 Tim. ii. 21). The prayer must be animated not by ambition for spiritual prominence but by ambition for the will of God. It must come from a heart which desires not to be "some great one," but to be wholly for the Master's use. It must go up from a soul which is utterly penitent about itself, and wholly desirous for the Lord's reign over it within and without. Yes, it must be prayer humble in repentance, simple in surrender, reliant upon the Word.

Such prayer, in the name of Jesus, what is it but the "opening of the door" to Him? (Rev. iii. 20.) And where the door is opened, He has promised it, He "will come in." The entrance may be in a felt crisis, or it may not; but "He is faithful that promised."

4. Pentecostal power—how shall its possession be evidenced? To consider the answer from all sides would be impossible to-night. I make no attempt to speak of abnormal cases, for instance, the sad mystery (but which is fact, and awfully searching fact) that the Lord *can* attach power where there is little other evidence of His presence. Balaam is no isolated phenomenon. Yet he is, thank God, abnormal. So let us look at the bright, sacred *rule* of the matter. I answer then somewhat thus.

Pentecostal power presupposes the blessed Spirit's sanctifying presence. And assuredly its action will only tend to deepen all the existing work. So its possession will be attended by the quickened growth of the Spirit's fruit in the Christian's tone, temper, talk, and conduct in life. For the witness of speech, normally, the witness of life is absolutely necessary. The glorious Empowerer for witness, then, will lay His controlling and life-giving hands on the life more than ever. "Love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, self-control" (Gal. v. 21, 22), will ripen and be large in the Pentecostal life. It will be "sweet at home." It will be kind and easy to be entreated. The man divinely

gifted for witness will be "the man of honour still." He will be scrupulous in duty. He will be very, very chastened of tongue. He will be low in his own eyes, as every man must surely be who, in the covenant of God, is finding power to rule over temptation, to have dominion over sin. For what can humble and awe us like discovering that our wonderful Pardoner can glorify Himself by great victories even in fallen hearts like ours?

Peter was self-asserting enough in his lower stages of believing life. After Pentecost he is the gentlest and humblest of men.

Yes, deep, genuine humbleness of mind must lie among the evidences of this possession. "My power," "my work," will be phrases vanished out of that life. And with this will go a quiet, tender willingness to suffer, if need be, not for display but in duty, for others and the Lord. And with it will be a great care not to lay stumbling-blocks for others.

But one great evidence, I think *the* one, of the possession of Pentecostal power lies in what Jesus Christ becomes to the man. Do you want to be sure it is yours? Do not analyse your sensations about "*it*." Do not seek so much to be able to say, "This is Pentecostal power," as, "Lo, here is my Lord, my King in His beauty; Christ Jesus is indeed my all; 'Thou, O Christ, art all I want; more than all in Thee I find.'"

"*Nur Du, Nur Du*," said the saintly Hofacker, full of the Spirit and His power, found by a friend one day in almost speechless joy and adoration, "Only Thou, only Thou, Lord Jesus Christ."

"He shall take of my things, and shew it unto you." "Of *my* things," not "of *His* things." The Spirit does not work to glorify Himself, but to glorify Christ. His perfect work for us is this; perfectly and effectually to glorify Christ to us, and in us, and through us. Let us well remember this. And the Christ He glorifies is the Christ not of our ideas, of our enthusiasms, but of the Word. It is the Christ of Bethlehem, of Galilee, of Golgotha, of Olivet; incarnate, sacrificed, atoning, risen, reigning, indwelling, coming.

Look at the New Testament. The Pentecostal sermons are full of Him. The Pentecostal acts of power are full of Him. The Pentecostal letters we call Epistles are just full of Him. The Pentecostal Revelation is just full of the Lamb that had been slain. So now, and so for ever. Jesus Christ will be always growing larger and more precious in the Pentecostal heart, and life, and witness.

Just here will be the immediate secret of the supernatural capacity to be evidence for Him. HE

will be so in the man that HE cannot be hid. He will be so in the man's life that He must look out of its windows. It cannot help bearing witness that Christ is real, and Christ is blessedness, and Christ is God.

Come, Holy Spirit, come, and abide upon us. Come in, Lord Jesus, come, and abide in us. So we shall be able to be what we were saved for, witnesses for Thee.

Lord, we ask it, hardly knowing
What this wondrous gift may be;
Yet fulfil to overflowing,
Thy great meaning let us see.

IV.—BY THE REV. G. S. BARRETT, D.D., NORWICH.

I assume that in the provision which the previous speaker has made a reference to, you would under-

stand in what way you may be found possessed personally of that nameless power that alters a man's whole life, that alters a man's whole work, that governs all his relations in living out the power of the Holy Ghost. I am not going to say a word to you to-night of the means by which you may become possessed of that power. Let me only give you this one thought,—if you don't possess it, it is a question between you and God.

It comes in different ways to different people. Sometimes, as the wind bloweth where it listeth, so the Spirit of God comes in strange places and strange ways; sometimes in the darkness of a great sorrow, sometimes in the sunlight of a great joy, sometimes the Spirit comes in the simple word of a gospel sermon, sometimes in the bitter experience of failure and sin; but however He comes, it is a secret between you and God. Oh, my dear young friends, and older friends, too, I trust that to-night I am speaking to many here who with hearts filled with gratitude can say, "God has given me that power." What I mean to say is, if God has given you that power, how are you keeping it? I think I shall answer that question best by asking you just to think for a moment of the analogy of physical life. It is not enough to be alive, we must observe certain conditions and obey certain laws, or we very soon lose the life we have. The healthiest little baby that ever lived would die in a month if



REV. G. S. BARRETT,
D.D.

it was not taken care of and given proper food. Look at the analogy of physical life for a few moments, and apply it to that greater, more solemn life which God gives us in the Holy Ghost. Now you know I'm a preacher, and I don't know how it is that we speakers generally get into the habit of speaking on different heads, but perhaps it is a good thing for our hearers. I intend to-night to give you three heads, which I hope you will all carry away, because it seems to me they are the three supreme conditions of the retention of apostolic fire. If you ask yourself for a moment what are the conditions of keeping my life strong, you answer in a moment, there are only three, assuming there is no wilful acknowledged sin which, of course, would banish health,—assuming this, what are the conditions of maintaining your physical life? There are three which apply also to the divine life. You must have good food, you must have good exercise, and you must breathe a pure atmosphere. These are the only three conditions I know of to the maintenance of physical life, and if you have received God's Spirit and God's power in your heart, the three conditions of keeping that power are these:—Food, exercise, atmosphere.

Food.—You know what I mean by food. Sometimes a man goes to his doctor, and he says, "Doctor, I am all wrong, my nerves are all to bits. I can't sleep, my digestion is bad," and so on; and then the doctor says, "What are your habits, what food do you get, and when do you take your meals?" But he says, "I am too busy for that, I get them when I can"; and finally the doctor finds out that he eats or drinks too much, or his meals are taken irregularly, and he says, "You must take this, and leave that, and you will get on all right." I want to impress on you, young friends, this one thought: Don't let anything interfere with the spiritual food which you give to your heart, as it lives in Christ. It is a terrible danger in this present day, everything is in a rush, and the danger is even that in the Christian Endeavour meeting we may lose the secret hour of communion with God, and that is why you will never keep your spiritual power if you allow anything to interfere with your spiritual food. Some few years ago one of the saintliest men I knew in London, the head of a banking firm in the city, told me this. He said, "I always get an hour every morning before I go to my bank, in which to be alone with God and His Word, and I owe everything to that." This is true of you all. If you want to keep Pentecostal power, remember the one condition is spiritual food. You know how that

food comes, through prayer, and through reading the Bible—daily reading, devout reading of the Bible; and may I just give you this one word of advice? Read the Bible. Do not read the daily passage alone, read the whole Bible. I sometimes see in people's bedrooms those little books of devotion containing one word of Scripture, with a whole page of human reflection on it. I say nothing against them, but it is only like the hasty meal you get on a railway journey in rushing for refreshment. There is only one way to keep spiritual health. Read the Bible. Just before he died, George Muller said, "I have read the Bible through more than a hundred times from beginning to end, and every time I read it I love it more, and it is a new book to me each time I begin it afresh." You want to keep spiritual power strong and living in your heart? Public meetings will not do that; you must shut the door every day, and be alone with your Saviour and His Word, and on that feed. It is the living Word of the living God.

Exercise.—And then, secondly, after a natural food comes exercise. The best food in the world without exercise would turn to poison, and even spiritual food will do you harm unless you use it. I am afraid there are sometimes Christian people who suffer from spiritual indigestion because they do not take enough exercise. If you want to get your power strong, take care to have always some form of spiritual work going on. What do I mean by spiritual work? I fully recognise this fact that there is a great deal of other work going on in the world outside the Church, and I thank God for it. Every man of business who tries to conduct his business in the fear of God is doing God's work; and every servant in the kitchen who tries to make her mistress's service the service of Jesus Christ is doing God's work; and every man behind the counter who does not want looking after, but serves a Master in heaven as well as a master on earth, is doing God's work. I believe every man who writes a good book is doing God's work, and every capitalist who takes his wealth and uses it as a steward is doing God's work, and every working-man who gives his master full time and does not rob him is doing God's work. These are indirect forms of work; but what I say to you, dear young friends, is this: you need some special Christian work beyond and above indirect work. Why do I say this? Because the more you love Jesus Christ the less will you be satisfied with indirect forms of Christian work. You will want your heart brought face to face with God. You cannot satisfy a sculptor by giving

him only a petty piece of work to perform, and you cannot satisfy a Christian Endeavourer by showing him that he is serving God behind a counter. He would say, "But I want something that will bring me face to face with my Saviour." So the best Christian men have felt. Only the other day we had the magnificent example in London of two Lord Chancellors of England, the one a Conservative and the other a Liberal, who are engaged every Sunday in teaching a class in the Sunday school. Why? Because although they knew that they were serving God on the woolsack, they wanted more direct and personal form of Christian service. Keep the fire burning, and if you want to keep your power bear personal witness for Christ, do some work so that when your life is over, and you pass into the Master's presence, He will say to you, "Well done, good and faithful servant."

Atmosphere.—And then, last of all, and I want to emphasise this last point, take care of the atmosphere in which you live. Now I may have sound physical health, I may have good food, I may have plenty of exercise, but if I breathe bad air woe is me. What scientific men call the environment of life is essential to life. A little time ago I was in Ireland, and I brought back what was to me a very rare fern, although it grew in abundance where I found it. I had it carefully packed in its own soil, and did everything that was possible for it in my home. It seemed in the finest health for some time, but after a while the leaves faded and withered, and finally the fern died altogether. Why was this? It had good soil, water, and everything I knew of. The only reason was this. It was a fern that was accustomed to grow on the mountain tops, and breathed mountain air, and it could not live in our low Norwich air. That is what I mean by talking to the Christian of atmosphere that constitutes your life. We need a new Puritan protest against worldli-

ness in the Church. You tell me that the Puritans went to an extreme in denouncing many things as worldly that were innocent. That may be, but I think to-day the Church is going to the opposite extreme, and some Christian people could hardly tell you in what way they are distinguished from the world. Take care of the spirit of the world, and the atmosphere you breathe, and the books you read. There are books and newspapers printed to-day that no Christian man can touch without soiling his hands. Take care of the amusements you allow yourself. I am not a straight-laced purist with regard to amusements, but, young men and women, take care of the companions you associate with and the amusements you enjoy. All these things help to make the atmosphere you breathe. Above all, take care of your home. Even if it is only a lodging, let it be a place where there shall be the warm, pure air of a Christian life. That wonderful woman Queen Elizabeth, one of the greatest sovereigns who has ever reigned over this country, once said to a courtier who was talking about the worldliness of the world: "Yes, methinks the world is good enough if you only passed quickly through it and over it, but you will sink if you stop long in it." You desire to go back to your homes conscious that God has met you in these meetings, that He has laid His hand upon you, that your life has a new power. If you desire to retain that Pentecostal blessing, take care you feed it daily with food that cometh from above; that you use it every day in loving, living work for God; and that you breathe every day an atmosphere filled with the Spirit of Christ. Then as the years go by, though you may find the grey hairs come out, and your physical strength diminishing day by day, you will be able to say with ever-growing thankfulness to God, "though the outward man perisheth the inward man is renewed day by day."

CHAPTER XV.

Pentecostal Power: Its Application.

Addresses by Rev. G. Campbell Morgan, Rev. W. Floyd Tomkins, D.D., Rev. J. E. Houston, B.D., and Rev. Theodore Monod.

I.—BY THE REV. G. CAMPBELL MORGAN.



Y DEAR FELLOW-ENDEAVOURERS,—Our subject necessarily and naturally follows those we have already considered. Let me first say three or four things of a preliminary nature.

First: there can be no application of Pentecostal power apart from its provi-

sion and possession.

This power of Pentecost is not something that we may obtain by asking, in order that we may use it for the glory of God or the blessing of men. Pentecostal power can only be applied as it is the inward living possession of the individual soul. Sometimes one has heard persons speak of obtaining the power of the Spirit in order that work may be done for God. That is a false way of stating a great truth. We should be far nearer the mark if we said that the Spirit obtains possession of us in order that through us He may do God's work. I think the distinction is an important one, and one that we are bound to understand before we say anything about the application of this power.

Pentecostal power is the energy of a God-indwelt life. If Pentecost means anything, it means that upon the basis of the wondrous and finished work of Jesus Christ, God the Holy Spirit has come to indwell all those who glorify Christ by living faith in Him. Consequently, there can be no application of this wonderful power by any individual person, until God the Holy Spirit, by the miracle of the new birth, has become the Indweller of the temple of the individual soul. We must be clear about this.

Then as a second matter, let me say, that wherever God indwells, not merely one apartment, but the whole temple, there must be of necessity an applica-

tion of His power. It is not a question of having a power which may be used or not, according to the caprice of the individual. The God-indwelt life is the dynamic of God in the midst of men for doing the work of God. If a man be indwelt wholly and utterly by the Holy Spirit of God, then not merely in set service, but in every department of his life, he is making a contribution to the building of the city of God, and the bringing in of eternal righteousness. The whole life of a God-indwelt man becomes a Divine energy, and is part of the power by which God moves to the consummation on which His heart is set.

The third preliminary word is that the power of Pentecost can only be applied to the purposes for which the Holy Spirit was given upon the day of Pentecost.

Out of that statement grows another. The power of Pentecost can only be applied to the purpose of Pentecost by the discovery of the laws upon which the Spirit works, and by obedience to them. If a stream of water were running through a valley, and I desired that the motive power therein should drive the machinery of a mill, by obeying the law of the moving water, the water would obey me. It would be useless to build my mill somewhere far up on the bank, out of the reach of the water. It must be built on the edge of the stream, and the wheel must be thrust down into the water; and as the law is thus obeyed, the force becomes my servant, turns my machinery, and accomplishes my purpose. So, even though I possess the Holy Spirit, if I am to apply the power to the purposes of God, I must get into the stream, I must be in the place where the Holy Spirit can work through me, I must discover the law of His operation.

Now we may ask first, what are the purposes of

the Holy Spirit, for it is only as we know these that we shall be able to understand where, and in what way, the power of Pentecost may be applied: and secondly, what are the laws that we must obey if we are to apply the power of Pentecost.

I. THE PURPOSES OF PENTECOST.

There are three purposes for which the Holy Spirit came on the day of Pentecost. The first work of the Holy Spirit is to make Jesus Lord. His second work is to realise the communion of saints, and the third is through the lordship of Jesus, producing the communion of saints, to carry to final consummation the enterprises of God in the world. Jesus is to be Lord, the saints are to enter into sacred communion, and thus the work of God is to be carried on in the world. That is the threefold mission of the Holy Spirit, and it is only within that threefold realm that I am able to apply the power of Pentecost. I cannot have the power of Pentecost to make me known as a preacher, nor can any persons have the power of Pentecost to make them known as successful winners of souls. I am perfectly sure that these things need to be said. I say them with reluctance, and yet with terrible conviction, because sometimes one is asked this question at this kind of meeting: "Tell me how I may obtain this power of the Holy Spirit, in order that my ministry may be a success." I have said to more than one in reply to a like enquiry, "Has it ever occurred to you that if the Holy Spirit gets His way with you, He may—I do not say He will, but He may—take you out of the ministry?" He certainly would do so if you are in the ministry simply of your own choice. I think very often that would happen, and I think very often the men who are out would be brought in. The business of first importance is not that we should do anything, or be anything, except that we should be where God would have us be and do what He would have us do, that we should fall into the wonderful rhythm and movement of the Divine will, that we should enter into the constant realisation of fellowship with God.

In the first Pentecostal sermon preached by Peter, he declared the way by which the Holy Spirit had come. "Jesus of Nazareth, a Man approved of God unto you by mighty works and wonders and signs"; the perfect humanity of Christ: "Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay"; the crucifixion of Christ: "Whom God raised up"; the resurrection of Christ:

"Being therefore by the right hand of God exalted"; the ascension of Christ. So Peter traced the work of Christ, His perfect human life, His death upon the Cross in its two aspects: the aspect of human sin, "Ye by the hand of lawless men did crucify and slay"; the aspect of Divine arrangement, "By the determinate counsel and foreknowledge of God," His triumphant resurrection, and His glorious ascension.

Reverently follow the Lord into the heavens. He "received of the Father the promise of the Holy Spirit." That was a new movement of God into human nature and human life, because there sat in the high court of heaven the crucified perfect Man, who bore in His perfect humanity the wounds that told He had borne the sin of the race. God gave Him the Holy Ghost, "And He," says the apostle, "hath poured forth this, which ye see and hear."

Follow the apostle a step further, and he declares the purpose for which the gift was bestowed. "Let all the house of Israel therefore know assuredly, that God hath made Him both Lord and Christ." By the coming of the Holy Spirit there was established first in the individual, and then in the concentric circles around the individual, the Lordship of Christ. Sam. Jones, a man who utters some strange but excellent things, once said, "If you want a revival in your church, get a piece of chalk, make a circle on the floor, get inside it, and then say, 'O God, revive Thy work, and begin with everything inside this chalk line,'" and he was perfectly right. Concentric circles are such as have a common centre. The Holy Spirit first makes Jesus Lord in me, and I cannot apply the power of the Spirit to make Jesus Lord anywhere outside myself until the work is done in me. No man can strike a blow for public purity if he is himself impure. No man can do anything to hasten the coming of the kingdom of God who has not realised the kingdom within. No man can bring the far places of the earth one hair's-breadth nearer to the Divine will, so long as in his own life his will is thwarting and hindering the will of God. The first matter is that Jesus should be Lord in my life. Then follow the larger circles: the family, the church, the city, the nation, the world, and lastly the sweeping circle of eternity. Everywhere the thorn-crowned is to be Lord, for the power of His Cross is never to cease until He has reconciled all things unto Himself, both things in the heavens and things upon the earth. That is the first work. You may apply this gracious power, provided and possessed, to make Jesus Lord.

Crown Him with many crowns,
The Lamb upon His throne.

But in order that this may be done, there must be placed upon the brow of the Master the diadem of the whole individual life, spirit, soul, and body.

Out of that grows the second fact. The Holy Spirit is not only to make Jesus Lord, but to realise the communion of saints. That is brotherhood, communism. Do not be afraid of these words. It is quite time we began to redeem sacred words from their abuse. If you do not quite like the word communism, I will take another—socialism. Hear me! I do not want the fact of the socialism of life in the power of the Spirit to evaporate upon a smile. Peter says in his epistle, "Ye are an elect race, a royal priesthood, a holy nation, a people for possession." I only take one part of that fourfold description of the Church, and it is this, "a holy nation." That word nation means a tribe, a company of people living together under a common government, and having mutual inter-relation. It is the social idea of the Church, the statement of the brotherhood of the Church, the declaration of the oneness of the life of the Church, by which, if you are in sorrow, I must weep, and if you are rejoicing, I must be glad. The realisation of that sacred communion of saints will make it impossible for there ever to be a lonely sufferer within the pale of the catholic Church. That is the second aspect of the work which the Spirit has come to do. Do you want to apply Pentecost when this Convention is over? Every cup of cold water that you offer, every burden that you make lighter, every message of love and service that you render, is the application of the power of Pentecost.

I pass to the third purpose. The Holy Spirit is here for the carrying out of the enterprises of God, and what are these? I must sum them up under three heads, and say hardly anything about either of them. First, the redemption of man; secondly, the destruction of evil; and thirdly, the glory of God.

The first enterprise of God is the redemption of man, not saving a man's soul merely. But you say, Surely you are not going to undervalue that? No, because I know perfectly well when a man's spirit is redeemed, the whole man is affected. It is, however, the redemption of the whole man that the Holy Spirit is seeking, so that every particle of the life shall be under the dominance of Jesus Christ. If you want to apply the power of Pentecost to-day, and by life or word or speech or prayer you win a soul for righteousness and love, you help "to plant another gem in the Redeemer's diadem, and weave another garland wherewith to deck His brow."

The second item is the destruction of evil. Wherever there is a vested interest, in this land or any other land, that is destroying human lives, and making it impossible for man to live the life of righteousness and love, there is a citadel that we have to take in the name of God and humanity. We have not done all Pentecostal work when we have led individual men into relationship with Jesus Christ. There is a larger message, a larger word to speak, a word that claims that every tyranny and oppression must cease, because God loves men, and wills that all of them should be saved.

Out of that grows the third fact of the Divine enterprise, the realisation of the glory of God. We rejoice in the hope of it, for that glory will only be perfectly consummated when all the power of the Cross of Christ has had its final and perfect out-working.

II. THE LAWS OF THE APPLICATION.

Lastly, what are the laws upon which we apply this power of Pentecost? They are threefold. They are gathered from what we have already said. The first work of the Holy Spirit is to bring into actual experience the Lordship of Christ. He reveals Jesus Christ in character, in will, in programme, and intention. What is our work? To trust and obey. How are we to apply the power of Pentecost to the communion of saints? He will suggest. What is our responsibility? To live and to serve. How are we to apply the power of the Spirit to the carrying out of the enterprises of God? He will direct. It is ours to abandon ourselves absolutely and utterly to Him, and then to act in the power of that perfect and new and complete abandonment. Jesus becomes Lord by the revealing of the Spirit. All that we know of the Master who holds our lives in captivity we know by the revealing of the Holy Spirit, and the process is a perpetual and progressive one. The Spirit reveals the Master to us, line upon line, here a little and there a little, and then waits for us to respond to the new revelation. If we obey it, if we abandon ourselves to it, that obedience creates enlarged capacity for receiving revelation, and to that enlarged capacity the Holy Spirit makes a yet larger revelation, and if we still obey, the capacity still enlarges and the Spirit still fills the enlarged capacity. Where do we stop? Never. And why not? Because we never can exhaust the riches that lie within the person of the Christ. And yet there are people who are still singing that hymn—

Where is the blessedness I knew
When first I saw the Lord?

God help us to get rid of that hymn. Where is the blessedness? Just where you left it. God never withdrew it. No! if there is loyalty to Him and obedience to the revelation which the Holy Spirit gives, then we go on from grace to grace, from glory to glory, until that moment shall come when we shall see Him as He is, and be like Him, and then truly begin to know Him, and begin to serve Him in the infinite spaces, teaching ages yet unborn and unfallen intelligences the grace and the wisdom of God.

Thank God, the Holy Spirit is possessed. Is He possessed? If you are a Christian, He is: and you are never a Christian until He is possessed. You become a Christian by the incoming of God to your soul; that is the basis upon which all appeals should be urged in these days. You are a temple of the Holy Spirit, and, being a temple of the Holy Spirit, do not desecrate the temple, do not keep part of it locked away from the blessed Inhabitant. Open the doors, let Him flow into every avenue, every chamber, let Him

Breathe through the pulses of desire,
His coolness and His balm.

Let Him come into your life until it shall be lived, not in the low, the mechanical, the material, but as part of the Divine power that moves towards the glorious consummation.

Oh! my fellow-Endeavourers, from the north and from the south, from the east and from the west, from many lands, what does our world wait for to-day? What does God supremely want? Men and women in whom He gets His way, and no one else has any way. Men and women who live for one thing,—that God's will may be done in and through them,—men and women who, born of the Spirit, fling the whole life open to Him, and say, "Now, blessed Spirit of God, we are quite careless and quite reckless as to what happens, only move through us, get Thy way in us." Oh! if God shall obtain sole possession of us! And He is doing it! He is coming into possession of His own to-night! Do not expect an ecstasy or a new thrill! What we have to do is to abandon ourselves to God, saying to Him, "From this moment I will no longer, as the light falls, shut the Holy Spirit out of anything in my business, in my home, in my character, in that deep, inner, hidden secret of my life that my best friend has never penetrated. Flow in, Thou Spirit of God; I yield to Thee, for the glory of God, for the coming of His kingdom. For the application of this great power, for the redemption of men, take me, here and now."

Such action will mean China for some of you, for China is going to be opened up yet to the gospel. God is moving through this awful baptism of blood and mystery. It will mean India for some of you. It will also mean that some of you will have to give up China and India, and stay at home. How many of us are prepared to yield? What it may mean we will not ask. One thing only we decide, that possessing the power of Pentecost, we will yield unreservedly to the indwelling Spirit, that the power may be applied to the crowning of Christ, the communion of saints, and the consummation of the enterprises of God.

II.—BY REV. W. FLOYD TOMKINS, D.D.

We must remember that this power of the Holy Spirit cannot abide with us unless we use it faithfully and constantly. To hold is to use; and this use must be recognised as for the world's good. We are granted the Spirit not alone for our own sanctification, but for the consecration of all life.

The application of the power of the Holy Ghost is first upon individuals, second upon society, and third upon life in general.

I. I must labour for men to bring them to Jesus, and this labour I can only do when "filled with the Spirit." He alone can guide me, give me wisdom, judgment, perseverance; and He alone can teach me the great lesson of personal service. We must work upon men "one by one"; and no man can hope to save his own soul who is not constantly, eagerly, seeking to save the soul of another.

II. I must bring the power to bear upon society. Sociology is the study of to-day, and when rightly viewed and understood it is *applied Christianity*. I cannot be a son of God if I am indifferent to the common welfare of men. Intemperance, impurity, gambling must be my obvious enemies, against whom I not only exercise eternal vigilance but wage an aggressive warfare. Injustice of man against man, oppression in any and every form, these must be the forms of chaos upon which, through those who are filled with the Spirit, that Divine power will work to bring order and beauty. One cannot emphasise sufficiently the importance of the Christian's recognition of his duty in all these matters of common welfare.

III. I must bring the power to bear upon life itself. It is *not* some far-off divine event towards which we move, but a kingdom *here and now*. Says Godet: "It is not in heaven that we find God, but it is in God that we find heaven." Life is not

probation only, nor education only, but rather it is the building of a glorious temple wherein shall dwell righteousness. When I can teach men that it is a glorious thing to live; when I can make men know that eternal life begins here; that death is conquered for the Christian, and the present and future are one continued "abiding in Christ"; that joy and strength and knowledge of God come just as rapidly as we can bear them; that all beauty and power are of God—then I am applying the power of the Spirit to life.

III.—BY REV. J. E. HOUSTON, B.D., CAMBUSLANG.

Power is given for a purpose. You have heard of it; have you got it? If so, what are you going to do with it? Wealth, we are told, is power; eloquence is power; knowledge is power. In a definite sense that is true, but there is none like the power of Pentecost of which we speak. Some people occasionally spend their time in fancying what they would do if they were millionaires: but every true Christian, while it is certain he will never be a millionaire in money is a millionaire in grace, if he only knew it. For God places the power of the Godhead at his disposal. There is no use wasting breath in uttering commonplaces about the Holy Spirit. Rather let us ask the question, "What use are we making of this Divine fulness?" What would we think if our army in South Africa were continually telegraphing to the Government at home for more ammunition and guns and men, while they were doing nothing with what they had? I fancy they would not readily get them. So there is no need to cry out for the fulness of the Spirit's power if we are not putting into exercise what our God has already given.

How then are we to put forth and apply this blessing? In *four* ways particularly—

1. In Divine worship.

How did we begin this meeting in which we are engaged? By praise, and for such praise the Holy Ghost is needed. "Be filled with the Spirit; speaking unto yourselves in psalms and hymns and spiritual songs." What followed? Prayer; and true prayer must be in the Holy Ghost. What followed? Reading the Scriptures and speaking. These are only truly profitable when read and spoken in the Spirit's power. It is well to have bright, cheery Christian Endeavour meetings, but to be acceptable to God and helpful to men, we require the presence of the Divine Spirit.

2. In deeds of practical beneficence.

Concerning our Lord Jesus Christ, it is stated in Acts x. 38, that "He was anointed with the Holy Ghost and with power," and immediately it is added, "He went about doing good." As the Master was, so must the servant be. The Christian life is manifested in pure goodness and benevolence, such as the world is able to understand and appreciate. We are summoned to a life of kindness and of useful service. In the Church of the early times, there was found a practical Christianity greatly in excess of what we find at the present hour. But the men whom we deservedly honour in the Church are men who have been characterised by their kindness of life. (Here the speaker told a striking incident in the life of the late F. W. Crossley of Manchester, regarding whom a young man said, "I met a man to-day who treated me as the Lord Jesus Christ would have done.")

3. In producing a Christlike character, and in bearing witness for the Lord. After all, Christian work does not consist so much in doing as in being like Christ and witnessing for Him. The Church is called upon to exercise her great function of testifying for the living Son of God, both at home and abroad. Fine churches and ornate services are well enough in their way, but the primary aim of the Christian is to bear testimony to his Lord, and this can only be truly done in the power of the Holy Ghost. It is right to be zealous and active wherever we go, but more even than zeal it is to possess the fruit of the Spirit, which is love, joy, peace.

IV.—BY PASTOR THEODORE MONOD.

There is no such thing as abstract power: it must be the power of something or somebody. You have the power of steam, the power of electricity, the power of water. In the beautiful town of Geneva they have managed so to use the mighty power of the River Rhone that it is carried into your house if you want it; if you want it in your room, you can have it there; it shall work your large factory if you want that; it shall work your sewing-machine if you want that; it will rock a baby for you if you want that; it will do anything you want. That great power will adapt itself to your need.

But I will tell you of something I have seen. I was in Paris visiting an engineer in connection with one of our great railroads, and he showed me the place where it was his business to try the pieces of iron, copper, steel, or any other metals which were to be used on the railroad. He had to try the samples. Well, this is what I saw. I saw pieces

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of steel, one might call them columns of steel; they were long cylinders of steel. Those cylinders of steel were large at both ends. And there was the machine at work, and after a little while that steel suddenly snapped asunder with a tremendous noise. It had not been broken across—that would have been done by great power—but, much more than that, it had been pulled to the right and left till it actually broke. How was that done? One man was at a corner of the room, and he had his hand, his finger one might say, on a lever, a little bit of a thing; but that set in motion hydraulic pressure—a tremendous pressure obtained by just a little water.

Now then, who broke that steel? Was it the man? Surely not. Was it done without the man? Surely not. What did the man do? The man just made the connection by that simple motion of his hand between the power and the work that had to be done, and the work was done.

Now then, what power are we speaking of? Why, in one word, we mean *the power of God*, and please take this as literally as you are able to do—the power of God. Now do you think that the power of God can be separated from God? Surely not. God does not send His power, He *brings* it;

IT NEVER CEASES TO BE HIS POWER.

Do you think He would trust us and let us run away with the power of God? Never! It is *His* power. The apostle says: "Your bodies are the temple of the Holy Ghost." Well, He will not come into our bodies and hearts and thoughts and wills to do what *we* please. The whole question is this: Will you do your will, or will you do the will of God? God will never help you to do your own will, but He will always help you to do His will. He will "work in you both to will and to do." This is Pentecostal power.

How does God do this? He does it through the Holy Spirit. The Holy Spirit is God—distinct from the Father and the Son; not confounded. We can say no more, we need say no more. God working His will in us through His Spirit. If we had a little more time there would be much more to say on the subject. God acts on the feelings, of course, but that is not the most important thing. He acts on our wills, not by willing, you understand; *we* have to will, but God makes us willing. God acts upon our minds, upon our consciences, upon our hearts.

But I would take just one point, and on that point say only one word. God by His Spirit acts on our thoughts. We often forget this. We think that,

although we are not free to do what we please, or to say what we please, we are at liberty to think what we please. Well, the youngest of you has seen enough of life to know that our thoughts will carry us very far in a very short time. We may seem to be all right in the house of God, or in the Christian Endeavour Convention, but in fact our thoughts have carried us to some other place, perhaps to some very bad place.

Our thoughts! Why, if God is the Master of our thoughts He is the Master of our whole life; and if we get into the habit of not allowing ourselves to think anything that may pass through our brain, but to master our thoughts, that is, to submit them to God and to ask God to take care of them,—I had almost said, to take charge of them,—we shall see a mighty change in our inner life.

Again, on the same point,

THE HOLY SPIRIT WILL TEACH US TO THINK.

Some people say—and I do not know but they are right—that we are very proud of being so clever, but that there are very few people who take the trouble to think or to weigh arguments; and perhaps—at least, so I hear it said sometimes—that attitude of mind prevails amongst those who give special attention to the inner life, to the religious life, the life of faith, the life of prayer. It is alleged that these persons attach very little importance to the life of the mind. That is a great mistake. I saw the other day in the papers that there is a society here in England for promoting the welfare of the feeble-minded. That is really very nice, but I do not suppose it means the Christian Church! Yet I do know that many people apply this, at any rate, to some sections of the Christian Church. They say that these Evangelical Christians—well, they are "goody-goody"! But better to be "goody-goody" than "baddy-baddy," certainly. And yet we may be much better than that. I think we should be thoughtful persons and intelligent persons; we cannot be so enough; and I do believe that the next century will see Christians who use their brains a little more and their hearts none the less.

Now, that power of God is adapted just because it is God's power—adapted, first, to the work; second, to the worker.

What a wonderful thing this is! When you start in the Christian life you think you have everything to do. No, you have your work to do, and no other work. Try to see that clearly. You say: "Oh that I were the Apostle Paul!" What would you do then? "Supposing I were the Apostle Paul, I

would be speaking great things." What would be the use of that? The Apostle Paul had his work to do in his own time. You have your work to do to-day, but it is very different from the work of the Apostle Paul. You could not do his, and he could not do yours. We just have to receive our own appointed task from the Lord, however humble it may be, however insignificant it may appear to us. We never really know what is great or small; by and by we shall know, and be astonished at many things, and some who fill the newspapers with their fame will be very little then in the Christian Church, and those who were utterly nothing will be the first. It is for God to show us all this. But anyhow He has a work for you as surely, as literally, as precisely as He had a work for Samuel, or Moses, or Paul, or (shall I say?) for our Lord Himself. Jesus Christ said: "I have glorified Thee on the earth, I have finished the work that Thou gavest Me to do." It should be our aim to say that very same thing. Of course, our work is not the redemption of the world; but we have our work. We have to glorify our Father and our Saviour, and the Holy Spirit is waiting and able to do with us whatever God would have us do. Remember that your work nobody else can do. If you leave it undone, it is undone, and there is a flaw there by your fault.

But, I add, God adapts Himself to the worker. Oh, what great kindness is this, and what a blessed thought! A father and mother will not ask of every child the same measure of service, or the same kind of service; it will depend upon the child's age, and upon its health, and upon the weather, and ever so many circumstances. You adapt yourself to your children, and God adapts Himself to His children. It is the brother, sometimes the sister, who puts heavy burdens on you. But God does not do that. Christ is a very gentle Master. He says that other yokes—that is implied—are heavy, other burdens are wearisome; but His yoke is easy, His burden is light. He will never forget that we are dust, and He knows of what kind of dust each one of us is made, and He will adapt Himself, again I say, and not give you the work of Mr. or Mrs. So-and-so, but your own work, adapted to your character, to your past, to your temperament. He will always be loving and gentle with you. Perhaps He will lead you to greater things, but He will always adapt Himself to you.

The Holy Spirit does not manufacture anything—not even by the power of God; the Spirit of God makes things *grow*. The flesh works, and "The works of the flesh are manifest . . . But the fruit

of the Spirit"—it is just like an orchard of fruit trees in early spring, with their variety of beautiful fresh flowers—"the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." This is the fruit of the Spirit. Can you be afraid of the Spirit when you are told that this is the fruit of the Spirit? Oh, how very foolish we are! How we deprive ourselves and others of the very best and brightest things when we turn our backs upon the Spirit of God!

And observe that the spiritual life, which means the life of the Spirit, is everything to us. If we have not the spiritual life, we have, as regards God, no life at all. And this is especially true of you Christian Endeavourers. Sometimes I am asked—and I am very pleased to have a Christian Endeavour Society in my own church; it does us a great deal of good—"What is the difference between it and this or that organisation? Why, everywhere people are more or less organised to do some kind of good." I say this is the difference: that this society has for its,—shall I say foundation-stone? no, because it is a living thing,—for its *root* the prayer-meeting, the weekly prayer-meeting. And, more than that: in the pledge itself you promise to pray daily. I say that is your characteristic; it all comes from that. Your society is not a mere organisation. We have to organise, but your society does not begin as an organisation; it begins as a living thing, and has its root in prayer, therefore in the Spirit of God. Nothing can take the place of that. A steam-engine without steam, a sail without wind, a body without breath, a spirit without the Spirit, are just the same thing; and if we have not the Spirit we can make a great fuss, and a great noise, and think a great deal of ourselves, but the world is sharp enough, and will see through it all that there is nothing.

You may have heard of the Exhibition that is going on in Paris. It is a very beautiful thing, and worth coming across to see. It is now in good order, beautiful order; but for some weeks, some months, it was not quite in order, and it is said that a good man went there, and when he got home he was asked, "What did you see?" "Oh," said he, "I saw the places of all the things that ought to have been there." Well, I confess that struck me as applicable to some other things. We have a magnificent programme of the Christian life, we show this passage of Galatians to everyone, and we say, "Look here: Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"; and they say, "Where

are they?" "Why! do not you see us?" "Yes, we see you; we see the persons that ought to show these things to us, and

WE SEE THE PLACES WHERE THEY OUGHT
TO BE,

but we do not see the things themselves." Of course, I know there are those in whom we do see something of these good things, but why should they not be seen in everyone that claims to be a Christian, and therefore a temple of the Holy Ghost?

We are about to enter upon another century. Well, I am sure that you young people will see great things—that is, I hope so. But if you want to be quite sure that you will see great things, *do* them, and you will be sure to see them, and others will see them.

Here is a quotation from Tennyson, and it never was more true than at the present hour. Our civilisation is a little bit tired and sick of itself, and all those beautiful things, even the Exhibition, and electricity itself, and what will come next, do not satisfy us; they look to us as splendid playthings, but they do not answer the deep hunger of our hearts. Well, Tennyson said this—

No life that breathes with human breath
Has ever truly longed for death.
'Tis life, whereof our nerves are scant,
More life, not death, for which we pant;
More life, and fuller, that we want.

I want to give you an example of this. I hold here a book written by a man who, in some respects, was a representative of those men of much thoughtfulness and much moral worth who are utterly outside of the Christian Church and of spiritual life, as it seems to us. Well, he wrote a little book called *The Story of my Heart*. His name you know, no doubt. It took Richard Jefferies seventeen years to write that book. Now see how that man was longing for life, and see if this does not answer your own desire. "Let my soul become enlarged; I am not enough, I am little and contemptible. I desire a greatness of soul, an irradiance of mind, a deeper insight, a broader hope. Give me power of soul, so that I may actually effect by its will that which I strive for."

You see what a desire is there manifested for life

and fulness of life. And here is again what he says: "Alone I went down to the sea. I stood where the foam came to my feet, and looked out over the sunlit waters. The great earth bearing the richness of the harvest, and its hills golden with corn, was at my back, its strength and firmness under me. The great sun shone above, the wide sea was before me, the wind came sweet and strong from the waves. The life of the earth and the sea, the glow of the sun filled me. I touched the surge with my hand, I lifted my face to the sun, I opened my lips to the wind. I prayed aloud in the roar of the waves; my soul was strong as the sea, and prayed with the sea's might: Give me fulness of life, like to the sea and the sun, to the earth and the air; give me fulness of physical life, mind equal and beyond their fulness; give me a greatness and perfection of soul higher than all things; give me my inexpressible desire, which swells in me like a tide—give it to me with all the force of the sea."

Now what do you think? I know what you are thinking. You think: "Oh! but this man's aspirations do not go very far!" Well, he did not go far enough, but what is the argument? The argument is this: if a man could be filled with such an unutterable desire to feel himself one with the waves of the sea, and the shining sun, and the very clouds of the earth, what must be our enthusiasm who claim that we may be filled, and who say that we wish to be filled, with all the fulness of God? Look here! That man died three years afterwards, and this is what I read in the *Eulogy of Richard Jefferies*, by Walter Besant, his friend. Mr. J. W. North, a painter, who was with him during his last days, writes: "His wife said that their time had been for long spent in prayer together and reading St. Luke. Almost his last intelligible words were: 'Yes, yes, that is so; help, Lord, for Jesus' sake.'" So God answered that intense desire for life by giving him life eternal.

That life is for you and me, that life is given first to those that ask for it. Remember the words of Christ. Speaking of the earthly father who, if asked for bread, would not give a stone to his son, He said: "How much more shall your heavenly Father give the Holy Spirit to them that ask Him?"—but on the one condition that we shall ask for it in order to obey. God, says the Apostle Peter, has given His Holy Spirit to all that obey Him.

CHAPTER XVI.

Messages of the Churches.

Wednesday Morning's Meeting—Addresses by Rev. F. E. Clark, D.D., Rev. J. G. Greenhough, M.A., Rev. H. P. Hughes, M.A., The Bishop of London, Dr. Joseph Parker, and Rev. William Watson, M.A.



WEDNESDAY was the great day of the feast, and one of the best of its good things was a meeting in the Concert Hall, at which representative men were to deliver messages of the Churches. The Programme Committee had wisely arranged for the Junior Rally to begin a little later, by way of a counter-attraction, but even then the hall would not hold half of those who sought admittance, and Tent Endeavour was crowded with an overflow meeting, at which the Rev. E. J. Gilchrist, M.A., of the National Council, presided. He assured the disappointed ones that they would certainly have a good time, and his prophecy was fulfilled, while the meeting in the tent certainly had the advantage of the indoor gathering in one respect—it had more fresh air. Even out of doors it was hot enough. The Rev. William Watson, M.A., the only one of the speakers in the Concert Hall who consented to repeat his message to the overflow meeting, prefaced his address with a droll little story. "Did ye say your meenister was a Presbyterian?" "Did ye no' see it drappin' aff his face?"

Although the Bishop of London did not feel equal to repeating his speech, the overflow meeting had an address from a bishop—the coloured Bishop Walters of Jersey, U.S.A. He spoke of some of the advantages of Christian Endeavour. His most striking point was that

the Christian Endeavour Society is the first organisation in which black people have been treated as the equals of white people.

The next speaker was Mr. J. Willis Baer. His message was a call to consecration. "What we want is not more method, but more motive. Are we fair and square with God this morning? Will you here and now let go anything, no matter what, that hinders your Christian life?" He paid a touching tribute to his wife as "the woman who put my feet right," and told how he takes everywhere with him a letter "from my oldest cub, aged six," a letter which is very imperfectly spread over the sheet, and has not a line of spelling right, but yet is absolutely blameless and faultless, because of the love which prompted it. It is the best the child can do, but when he grows up something more will be expected from him. So God accepts His children's *best*, but as they grow they must raise their standard.

The Rev. J. D. Lamont passed on to the meeting the text which had been given him that day by his host, Sir George Williams, the venerable founder of the Young Men's Christian Association, in view of his election to the office of President of the National Christian Endeavour Union—"As thy days, so shall thy strength be." He showed how strength will be supplied to those who serve. Endeavourers must *work* for Jesus Christ. Then song and prayer closed a meeting that was at least the next best thing to the gathering in the Concert Hall, where the

Rev. F. E. Clark, D.D., presided, the appointed chairman, Mr. F. F. Belsey, being kept away by illness.

The platform was an imposing one, with distinguished representatives of the great denominations—the Bishop of London, Ex-Presidents of the Baptist Union and the Wesleyan Methodist Conference; the Chairman-elect of the Congregational Union, and one of the most eloquent of Presbyterian ministers. It was no wonder that as the Chairman announced each name it was greeted with a peal of cheers. A standing welcome was given to Dr. Creighton, who was accompanied by his wife; and there was a

tremendous waving of handkerchiefs when Dr. Parker counselled American Endeavourers to make Dr. Clark and Mr. Sheldon President and Vice-President of the United States.

At the close of the meeting Dr. Clark read a sympathetic letter from the American Ambassador, the Hon. Joseph H. Choate, who was too much occupied with serious diplomatic business to attend the meeting, as he had promised and hoped.

A message was also read from the Archdeacon of London. "One Lord, one faith, one baptism. May all be one flock under one Shepherd!"

CHAIRMAN'S ADDRESS.

BY REV. FRANCIS E. CLARK, D.D.

LADIES AND GENTLEMEN, FELLOW-CHRISTIAN ENDEAVOURERS,—I have been unexpectedly called upon to take the chair at this meeting, and you, as well as I, are exceedingly sorry to know that it is on account of the illness of our honoured friend, Mr. Belsey, who was expected to take the chair this morning. We hope and pray that his illness is not serious, and that he will soon be able for his accustomed service for the Master.

I have no chairman's address to give this morning. In the first place, because I am only a substitute chairman; and in the second place, because there is no time that I would take from the distinguished speakers who are to follow. I would only say just this: that this meeting, it seems to me, is the most significant meeting of all the Convention.

In the early days of Christian Endeavour, some ten or fifteen years ago, in the American Conventions very frequently the different denominations were asked through some of their eminent representatives to speak for the denomination to which they belonged, and say what they liked in this new movement and what was adapted to their particular forms of work. And it was very interesting to hear the various representatives speak from their own standpoint, for each one seemed to find something that was in accord with his denomination.

The Presbyterian said he liked it because it believed in the covenant pledge, and so of course it was in accord with the principle of his denomination. The Congregationalists would say it provided for initiative and for freedom in method, so of course

they liked it. And the Baptist would follow and say, "We like Christian Endeavour because it puts so much emphasis on the Word of God and makes that the only rule of faith and practice, so of course it is in accord with the teaching of our denomination." And the Episcopalian would say, "We like it because so much emphasis is put upon child-training and Christian nurture in the early days, which is exactly what the Church has stood for during all the centuries." Then of course the Friend was always equal to the occasion. I was afraid that the participation in every weekly meeting might be distasteful to him; but he would say, "It is exactly in accord with our belief, for when anyone prepares for a meeting the Spirit always moves him to take part."

But I will not further take your time to tell you these reminiscences of the past. We have something better than the past to look to; we have the living present, and was there ever a platform upon which were gathered more honoured and distinguished representatives of the great denominations of Protestant Christendom than are found here this morning?—the Rev. J. G. Greenhough, M.A., Ex-President of the Baptist Union; Rev. Joseph Parker, D.D., Chairman-elect of the Congregational Union; the Bishop of London; Rev. W. Watson, M.A.; Rev. Hugh Price Hughes, M.A., Ex-President of the Wesleyan Methodist Conference. And first I have the pleasure of calling upon the Rev. J. G. Greenhough, who will now speak to you.

THE MESSAGE OF THE BAPTISTS.

BY REV. J. G. GREENHOUGH, M.A.

DR. CLARK, LADIES AND GENTLEMEN,—I am little accustomed to speaking to such vast assemblies as



REV. J. G. GREEN-
HOUGH, M.A.

this. I was not fortunate enough to be born on that side of the Atlantic where these gigantic things are grown. We do not produce on this side men of the imposing presence, commanding voice, and ready wit which such occasions demand, which need a combination of Samson, Boanerges, and Apollos. The Lord did not make us all in that way. But there is a worse thing. I have to deliver a

Baptist message to an audience in which Baptists do not preponderate. That is a dangerous task! If I were to attempt in all simplicity to convert you to my views it would produce irritation rather than conviction. But I have not the wish to do it, even if I had the audacity; for though I naturally think Baptists are the best people in the world, I am not anxious to have the whole world shaped after the same pattern. We need inferior types if only to fill up the measure of our own satisfaction, and I dare not on this platform advance the claims which some of my Baptist brethren are in the habit of making. I should like to tell you we are the most independent of Independents, but it would bring down on me the lion-like wrath of Dr. Parker. If I venture to assert we are the most Protestant of all the sects, Mr. Hugh Price Hughes would be beyond control. If I say our church government is nearest the apostolic models, Mr. Watson would be all aflame with covenantal rage; and if I insinuate in the gentlest possible manner, what every Baptist knows, that we are the most ancient church in Christendom, I tremble to think what the Lord Bishop of London would say! So "there are briars besetting every path" in addressing a mixed audience of this kind, and a speaker must walk circumspectly, and not as the foolish. Yet the Baptists have many things to say to young people which may not be out of place, and if they cannot say them so well as others they have as much right to say them as anyone. And the first thing I want to say is,

DO NOT BE AFRAID TO STAND ALONE,

do not climb down before opposition, want of

sympathy, or even persecution, and do not lose heart if you sometimes find yourselves in a minority. Baptists in times past have been accustomed to that position, and have stood very much alone in Christendom; but that is past. We have learned more charity than our fathers knew—even if we have not the same faith and courage; and yet their fidelity to the truth should have a special message to young people, for you Endeavourers will at times be forced to stand with the few. Of course you have the weight of numbers with you now, and in the midst of this vast mass of fervour your hearts are ready to sing and dance for joy because you are Christians. But there will be occasions when you will be tempted to flinch because you are Christians, placed in your daily work and apprenticeship and companionship where the weight of numbers will not be on your side. The young life of England and America is not all following in the Master's steps—would God it were! There are croakers who tell us all the intelligent young men and women are drifting to the world, the flesh, and the other thing, and I believe that just as much as I believe their other pessimistic groans. That is not true! Never before was there so much bright, intelligent young life engaged in the Lord's battle. Nevertheless, there will be times when the count of heads will not be on your side, when your surroundings will be hostile, and you may have even to bear your witness in deepest loneliness, and you will need the faith by which one can withstand a hundred, and five can put ten thousand to flight; and I pray that in all temptations you may hold your own as well as the most sturdy and rugged of our old fathers did.

There is another thing close akin to this which Baptists have always said to themselves, and I therefore venture to say to you—

BE YOURSELVES,

and not mere echoes and imitators. This will be a cross to many, but you cannot follow the Lord very far if you always go with the fashion, be it good or bad. I think it might be better for all of us if we had a little more individualism in these days. I don't know that Baptists have more of that commodity than others; they have certainly not less. They have not been trained in that school, and

they do not possess the monotonous regularity of waxworks. There is a pleasing variety in Baptist churches. We read that "strength and beauty are in His sanctuary." I should not like to say that of every Baptist sanctuary. There is strength enough, but beauty!—Well, I am quite prepared to admit that our women are about up to the average in that respect. I dare not say otherwise, for fear of consequences; but I am afraid that all our men would not serve as models for Greek statues. There are two occasions when I am never reminded of beauty—when I see the looking-glass, and when I address an assembly of Baptist divines. I am not speaking of American divines, they are all doctors of divinity there, and I know from experience now that degrees are never offered to men of contemptible bodily presence there. But there are compensations in most things. If we are not overdone with outward grace we have it in degrees of type. Baptists are beautifully one and infinitely manifold. "One star differeth from another star in glory—there are bodies terrestrial and bodies celestial," but most of the latter belong to the Anglican and Presbyterian communities. But I really think we should be serving the Lord better if we were not so painfully anxious to conform to one type. Young people go in flocks and the old people too. Everyone goes in for the same sports. If wheels are in fashion, life is not worth living without a bicycle, and every youth of fifteen smokes—unless he is an Endeavourer. Everyone reads the same book if he reads anything at all, and everyone goes to hear the same preacher. That is all very well for Dr. Parker and Mr. Hughes, but rather hard on smaller men like myself; and I find, too, that the young men of the Christian Endeavour aspire to be leaders, preachers, missionaries, and even apostles. It is a noble ambition, but it is possible to make too great a run on the best things. The apostles were magnificent creatures, but we should not like to go through the necessary training and preparation. There were certain old-fashioned men who served an apprenticeship as disciples before they went out as apostles. They learned a few things at the Master's feet, and did a little thinking before they began to talk. Do a little thinking and reading for yourself, and get your own ideas, cultivate the diversity of gifts God has given you, and in following the Lord do not slavishly follow one another. Christ said, "How much is a man better than a sheep." Certainly a great deal better. Then let us aim at the better thing, to be a man and not a sheep, and when conformity is the fashion, you must strike out a better and diviner

fashion of your own. The last thing I have to say is that

THE BAPTISTS HAVE ALWAYS HELD FAST BY
THE BIBLE.

I am not so stupid as to say they understand it better or live up to it more than other Christians, but they have been behind no one in upholding it as the supreme authority in religious matters, rejecting every authority which came into competition with it. They have been more anxious to hear what the Word says than what tradition or the Church says. They have never made creeds or authorities, or subscribed to them when made by others; they have sought more earnestly to have a "Thus saith the Lord," and grow unconsciously into a creed by simple heart-study of God's Word; and if there are any grains of faith among us, and richly-developed Christian lives, they have been made by prayer, and earnest, continuous study of the sacred oracles. Every Christian and every Protestant Church would say that to you, and yet I do them no injustice by claiming it as part of the Baptist message. If you would be a man of God, thoroughly equipped for every good work, know your Bible well. I don't think the Christian of to-day knows it as well as our fathers did. They were masters of one book; we are men of hundreds, and perhaps we lose in depth what we gain in breadth.

I remember some silly people were writing not a great time ago to one of our religious newspapers to prove that the Bible was no longer popular, that it was, in fact, like Christianity, about played out. No longer popular! As if we needed to be told that! The Bible is not and never has been popular. It may not be a hundredth part so popular to some as a music-hall song or the sensational novel of the season, and yet the Bible, notwithstanding, is more read in this land to-day than any one hundred of the best-known books put together, and will be loved and prayed over by millions of people when all the popular things of to-day are as dead and forgotten as the Mastodon or the Egyptian sphinx. If you do not love the Bible, make no pretence to be a Christian; and if you do not search it diligently, do not call yourself a Christian Endeavourer, because your endeavour will not carry you very far, and the great thing, the *great* thing, is to

READ THE BOOK AND NOT MERELY
QUOTE IT.

Forgive me for saying you may cull a few favourite passages and quote them many times at Christian

Endeavour meetings and not really understand one of them. Get to know the Bible well by prayerful, earnest study.

Let me just say this last word, which is what all the Churches would say to you. Do not suppose this Christian Endeavour is a brand new thing, a recent American invention. Our beloved Chairman would be the first to tell you, "I write no new commandment unto you but the old commandment which ye had from the beginning." Christian Endeavour is summed up in the one word CHRIST, obedience to Christ, the following of Christ, holding His name above every name, making yourselves His cherished possession, loving Him as He loved you, fighting

His battle, trying to get His rule established in your own hearts first and then in all the scenes about you, and endeavouring to work and live in such a way that you will not be ashamed before Him at His coming! If Christian Endeavour means that it is old as the Christian Church, and it is not for the young people alone, the oldest among us are serving an apprenticeship to the same thing. We are in the ranks with you, proud to call you comrades, and thankful to think so much of youth and vigour are in the noble army, praying that the oldest veteran and the youngest recruit may be kept faithful and valiant, until their part of the battle is over and Christ has given them the crown.

THE MESSAGE OF THE CHURCH OF ENGLAND.

BY THE BISHOP OF LONDON.

As Bishop of this diocese, and representing a large body of Christians who live in this neighbour-



THE BISHOP OF
LONDON.

hood, I give you a hearty welcome. No one could be unaffected by the sight of so many young faces, representing those who have come from various parts of the world, that by mutual intercourse this week they may confirm and stablish themselves in the great effort which they have undertaken to win the world for Christ. Nobody could be unmoved by such a sight, nobody could abstain from

a desire to wish you God speed, or from fervent prayers that you may be successful in your great object. But, in bringing you a message to-day, you will pardon me if I make no apology for speaking to you simply personally, bringing you a personal message, the message of one who has striven longer than most of you to be a Christian in some degree, and who hopes that every one of you may be successful in being it to a greater degree than I myself have achieved. We must always wish that the young will be better than ourselves, that they will go not upon different roads, but farther on the same road. If we are doing any good whatever, it is because we are removing by our influence stumbling-blocks from people's paths, because we are making opportunities clearer, because we are spreading around us an atmosphere which is more congenial for the highest life.

You are Christian Endeavourers: let me give

you a message about the nature of your endeavour. Your endeavour necessarily expresses itself in practical forms. You put before you certain objects—you must inevitably do so; you consider what is evil in the world, and how that evil can be overcome. You conceive yourselves as an army; you go forth to battle. Well, you know, even that very point is one on which I sometimes check myself. We wish for peace in the world, and yet, too frequently, our language about the most sacred things is framed in terms which are very remote indeed from the object we desire. It is eternally true—and this is the one message that I would like to leave with you—it is eternally true that we shall be judged more by our temper than by our objects; that what we feel, what we are, is more important than what we struggle for or what we attain. If we want, for instance, to bring peace into the world, how are we to do it? You and I in our several spheres can by nothing that we say influence the causes which make war to prevail in the world. We cannot. Our opinion will not affect any statesman, our opinion will not modify any object of our national ambition, unless we proceed from the very beginning, unless we cultivate, that is to say, a pacific temper. Now, I very often wonder if those who are the apostles of peace never use incendiary language about the things that are nearest their hearts. How do they talk, let us say, at times of election, parliamentary, municipal, or otherwise? Is their language then always moderate and gentle? Or put it in other words: In the object of their Christian Endeavour, when they are struggling to overcome vice, do they always try and see, first of all, what is to be said

on the other side, and do they so speak that their moderation may be seen amongst all men? Until they have done that they can't say that they are making for peace. And I feel a certain insincerity in those who stand aside and abuse politicians because their language tends to make war, when they themselves, in the smaller things that come within the sphere of their own activity, use exactly the same inflammatory language, and appeal to the evil motives of human nature rather than to its better ones.

These are, perhaps you will say, serious considerations, but they tend to illustrate the point that I would set before you. You are endeavouring to win the world for Christ; how are you going to do it? By your endeavours in this or that particular way? No, those are useful, I admit; there must be definite objects in view, but more important than the object is the temper in which you pursue it, more important than what you say is the way in which you say it. It is the spirit that radiates from you which will be the most important feature of your influence in the world. If we try to follow Christ, what is it that we are bound to try and follow? It is the temper, it is the spirit, it is the attitude of our Lord and Master in the world. We must win that, first of all, before we can win anything else. And I would ask you in that connection to consider how great is the difference between Him and even those of His apostles whose writings are found in the New Testament. Do not you feel the difference between the spirit that breathes from the words of our Lord and Master, and even the spirit of the beloved disciple who came nearest to Him? One reason for reading our Bible thoroughly is that we may bring before ourselves such thoughts as that; and if we extend that to our survey of the world I think one of the things that strikes us most is the evil that has been done by the little faults of good men. As Browning puts it—

For bad or good may be better or worse,
But the mixture of both in the human mind is a marvel
and a curse.

I often think as I look round the world,—I have spent much of my time in reading the records of its past activity, and I hope I have tried to learn from that pursuit,—I am always struck by the fact that it is not the faults of bad men, but the limitations of good men which have done the most harm in the world. Vice, evil, walks naked and unashamed; we know it and we see it; we think of the words of the Psalmist, that the wicked are altogether

vanity, are nothingness, that evil is a thing which for all purposes may be disregarded in counting up the influences that tell in the making of the world; but it is the limitations of good men that do so much mischief. If we could only banish more and more the evil from our own hearts, if we would only undertake to try and bring purity of motive to all that we do, then how much more forcible would be all our doings and all our sayings. I often look back upon the past in an endeavour to find a hero—someone of whose character, of whose life, of whose actions I can entirely approve. You can find such people if you read short lives of them written by others for the general purpose of your instruction; but will you take my word for it, that if you read all that a man ever wrote and all that he ever said, and if you weigh all that he did, and consider the probable motives that weighed upon him at the great crisis of his career, you very often close the book with a sigh, and you wish that that man,—the general tendency of whose life you admire, in whose steps you have been trying to follow,—you wish that that man had been greatly other than what he is.

You will say this is a melancholy message to bring you. I do not think so, otherwise I would not have given it to you. I am trying to call upon you to rise to the highest height of which you are capable, to fix your eyes upon our Lord and Master, and upon Him only; to seek for His Spirit, and that alone; and to know that all human imitations of it are poor even at the best, and that if you try to model yourself upon anything short of the highest Exemplar you will assuredly and rapidly begin to go astray. Jesus Christ, and nothing but Him; Him, and not words spoken in His name or in His behalf; Him and His Spirit, not any human system which has been formed to express it; Christ, and Christ only, following Him, looking unto Him, striving to embody that spirit of His in your life; and remember that it is your life after all which is the highest gift that you can bring to the world.

Let me tell you a story, a saying rather, which profoundly impressed me at the time, and which I have never forgotten afterwards. I was talking once with a lady of great intellectual capacities who was not a Christian, who found it impossible to believe in Christ, and she said to me: "If only I believed in immortality as you good people tell me that you do, I feel sure that my life would be very different from yours." I felt the reproach; I have never forgotten it since. Let us remember this, that the world is looking to us to help it always; you do not

know how closely we are watched by the world ; you do not know how ready, how anxious, the world is to follow you if you will give the world good reason for doing it. But, remember, we must give it the reason first of all ; and how are you going to give it ? Not by professing general good intentions, not by talk about those philanthropic, those political desires to ameliorate the conditions of the world which are common to every right-thinking man, but you will help the world by giving it what it cannot get for itself, by holding before it something which the world cannot make, and which the world knows it cannot make, and that is the Christlike temper. The world can do without your cleverness, without your ability, even without your zeal, but it cannot do without your reflection of the temper of your Lord and Master. It is that which you have to take into the world always ; it is that which must be at the bottom of your efforts ; it is that which I hope your meeting here will resolutely enable you to pursue after and hold fast to in all your pursuits. The temper of the Lord Jesus Christ—it is that which has saved the Church, whatever form that Church has taken at many times in its history. Other religious bodies, other religious organisations, remember, all other religions, have gone a steadily downgrade career. Take any other religious body that exists at the present day, any of the religions of the East, what is their history ? To get them in a pure state you have to go back to their original records, and you see that they have lost their spirit and have been greatly altered from their primary form. But Christianity, which is the history of the Church of Christ, is a history of continually going back to the Lord Jesus Christ. It is not too much

to say that religion is always tending to degenerate in the hands of the multitude, and has always to be brought back again by the power, the strength, the insight, the reliance and the courage of some individual who raises his eyes above all earthly things, even those which are spread before him as his helps, and fixes his eyes only upon his Master, and sees how much more beauty and grace, how much more power and strength, is there than can be seen elsewhere.

To go back to Christ, to fix our eyes upon Him, to seek His temper, to try and make that temper ours—that must be the constant thought of one who is striving to do good in His name. I would leave with you that message. You won't think it is too personal ; you won't think it is too serious ; you won't think it is asking you to do too much. I would leave with you that message, and that message only. I would venture to put it in the simplest form of an apophthegm : "Take care of your temper, and your energies will take care of themselves." Not by what you deny, not by what you violently assert, but by the spirit and temper which you take with you into the small things of life, by the grace and the beauty, the humility, the self-sacrifice with which you pursue the ordinary current of your daily life, will you turn the hearts of others to see, not you and your objects, but to see shining through you the earnest, the assurance of a power which the world does not contain.

Remember, every man God made
Is different, has some work to do,
Some deed to work. Be undismayed ;
Though thine be humble, do it too.

THE MESSAGE OF THE CONGREGATIONALISTS.

BY REV. JOSEPH PARKER, D.D.



REV. J. PARKER, D.D.

It has taken me some little time to over-get the perplexity into which the Rev. Chairman, Dr. Clark, threw me a few minutes ago. He did it innocently; but many things are done innocently, but still they are done. When Dr. Clark called upon the Bishop of London I was nearly rising. When a man has stood thirty-one years in the City of London, doing his utmost, under the gracious power of the Spirit, to declare things concerning the Kingdom of God, he seems to have some sort of right to be looked upon in some sort of way as the Bishop of London. Thirty-one years ago the most of you Endeavourers were—nowhere; but when the Bishop of London concluded his address, I said, “He has a right to the title. God bless him.” I said on reading your programme that if these people can go through this course of action without becoming absolute infidels at the end of it, then unquestionably their soul would be in the Christian faith. A very little of this would put an end to me; but you seem to like the climate, and thrive in it, and you will probably never forget the sweltering July day you spent upon the hills of northern London. When I was at Niagara the only thing I could not get was a glass of water—not for want of water, but because there was too much of it; and so I would not perish for want of Christian eloquence, but probably because condensed within so brief a time there is so much of it. But about two miles farther down you could get enough water for your bodily refreshment and for the quenching of your thirst. So it may be that from this great Convention we shall get the full benefit about two miles down. In two more years, when times of quietude and reflection supervene, then we may remember with edification the inspiration and impulse which we received from these great assemblies and conferences.

I want you Christian Endeavourers of America to nominate Dr. Clark and Mr. Sheldon to the highest offices in the American States. Take no notice whatever of what they say themselves. We are about to assert a principle, and to illustrate it. That principle is that Christian men should be at the head of things; that Christian character is more than

political sagacity; and that statesmanship has a bad history—a history of craft and cunning and selfishness and diplomacy that cannot put in a good defence for itself. If you were to nominate these brethren I am perfectly sure that the nomination could not be carried into effect just now, but you would begin an impulse the end of which no sagacity could foresee. You ought, therefore, to insist upon it that Christ in the person of two of His humble, noble, praiseworthy servants shall be felt as the supreme factors in one of the supreme countries of the world. Of course, we are always laughed at when we attempt to become Presidents, Vice-Presidents, or Prime Ministers, but he is a poor creature who cannot bear a little derision, a little sneering, a little contempt. Be right, and go ahead. That is my message, whether Congregationalism adopts it or resents it. I have been greatly amused by the pathetic claims of the brethren preceding me to assure you that they represent very conspicuous and influential and historical institutions. Many a man comes into my vestry after a Thursday morning service and says, “I am a High Churchman.” I say, “So am I.” No Church in the world can be too high for me, if by high is meant noble ambition, opportune prayer, faith, aspiration after the throne and after the spirit of Christ. He may be succeeded by a man who says, “I belong to the Low Church.” I say, “So do I.” No Church can be low enough for me, if it means going out after that which is lost until it is found. If it means going down to people for the express purpose of bringing them up higher, then the lower the better and the more Christlike. Then says a good friend, “I am a Baptist minister.” I say, “So am I.” You cannot have too much baptism. If you are baptized by the Holy Ghost and with fire, all the clouds of heaven would be too few for such a baptism as I desire—the baptism of the Spirit, not a passionate enthusiasm; an utter consecration and dedication to the Cross of Christ. “I am a Methodist.” “So am I”—if by Methodism you mean repentance towards God and faith in our Lord Jesus Christ, and even a penny a week and a shilling a quarter. I don’t mind going in for the whole idea.

The idea of, therefore, selecting me to represent any one denomination—to represent Congregationalism! There is not an “ism” of a merely ecclesiastical kind under heaven that I would get myself

wet through for. Let there be no mistake about my position here to-day. It is not an official or a representative position. I am not sent here by anybody to represent anybody, save men, women, and children of God; and I would represent as far as the Holy Ghost may enable me, what the Lord Bishop so truly spoke of as the temper and disposition of the character of Christ. I want Dr. Clark, or some other leading Endeavourer, to suggest to us an antithetic name. Endeavourers is a very good name, but how would you represent the opposite and conflicting idea? You will find an answer where you find everything that is good—in the Bible. We read there of endeavourers and also of devourers. That is the antithetic term—not to be laughed at—devourers, murderers, slayers. You must belong to either one class or the other. In the wonderful book of Revelation you come upon an allegorical dragon, who stood there ready to devour the child as soon as it was born. Read that chapter. You have been exhorted to read the Bible; don't omit to read Revelation. "I will wait, I will devour the child." That is the policy of the devil throughout—the policy of devouring, of destroying, and of overwhelming. Resist the devil. Your adversary, the devil, goes about like a roaring lion, seeking whom he may devour. The difference between the Endeavourer and the devourer is that the devourer takes the easiest policy. The devil always takes an

easy course—the course of destruction. This sumptuous, if somewhat barbaric, building required two years to have the roof put on. I will undertake under given conditions to blow it to pieces in five minutes. There is nothing so easy as destruction. The Endeavourer has taken the hard work of building. He is a supporter. Take that great Academy in London just now. There are perhaps hundreds, if not thousands, of beautiful pictures within the walls of the Academy. They took months to paint, and would have taken many years if they had all been done by one man. Give me an hour and I, with pail and brush, will blot out your Academy, and you will not find it an hour after you have left me to my destructive ways. Have nothing to do with the destroyer—the dynamitard. Join you the brave, strong men who want to make the world better in the name of Jesus Christ.

Christ is the conqueror. He was the conqueror before the battle began, and was slain before the foundation of the world. The atonement was rendered before the sin was committed. I join my brethren who have been optimistic in the name of God, and I say the end is assured. All who have been faithful shall be gathered together to receive a morning star, and as to those who have been faithless, the Master, though wounded, will dash them in pieces like the potter's vessel.

The C.E. Platform of Principles.

1. Personal devotion to our Divine Lord and Saviour Jesus Christ.
2. The covenant obligation, embodied in the prayer-meeting pledge, without which there can be no true Society of Christian Endeavour.
3. Constant religious training for all kinds of service involved in the various committees, which, so many of them as are needed, are equally with the prayer-meeting essential to the Society of Christian Endeavour.
4. Strenuous loyalty to the local church and denomination with which each society is connected.
5. Inter-denominational spiritual fellowship, through which we hope, not for organic unity, but to fulfil our Lord's prayer for spiritual unity, "that they may all be one."
6. Christian Endeavour makes no attempt to legislate for the individual conscience.

THE MESSAGE OF THE METHODISTS.

BY REV. HUGH PRICE HUGHES, M.A.,

Ex-President of the Wesleyan Methodist Conference.

MR. CHAIRMAN AND CHRISTIAN ENDEAVOURERS,—My first duty is to bring you a most cordial welcome and greeting from twelve thousand young Methodists in London associated with the Wesley Guild, and the sooner these are brought into yet closer association with you the happier I shall be.



REV. H. PRICE
HUGHES.

My second, and far more formidable task, is to convey to you some message from the thirty millions of Methodists scattered all over the world.

I like the title of the topic—Messages of the Churches—

assigned to us. I believe that historically every Church can justify its existence and meet some great need; but I feel great sympathy with the remark once made by a very celebrated friend of mine, Father Hyacinthe, that "division saved the Church in the sixteenth century, and reunion will save it in the twentieth century." I believe both, and I ardently desire the coming of the day when the different Churches, however much they may justify their past, will come much nearer together; and I believe this movement is promoting it.

What is the distinctive peculiarity of Methodism? It has one particular feature, which was expressed by the greatest Methodist, John Wesley, at the beginning of the movement, when he said, "We Methodists have no quarrel with anybody except the devil: and we object to nothing except the condition of our own hearts." As a matter of fact, Methodism did not represent any division of opinion with respect either to doctrine or the policy of the Church. The early Methodists had no doctrinal quarrel with those among whom they found themselves. It is therefore essentially a movement with life, and, so far as we have any creed at all, our creed grows out of our life rather than our life out of our creed.

The first Methodist of whom we read in the New Testament was a certain poor fellow who was born blind, and Christ gave him sight. He was suddenly and miraculously converted, and many of the great theologians of that day seriously disputed this poor man's account of his conversion; and you may remember that, like many of us poor Methodists,

he was not very learned, but he put his foot down and said, "One thing I know, that, whereas I was blind, now I see." And after that, there was nothing left for the theologians to do except to excommunicate him.

That is the testimony of Methodists. Many other Churches have many things we don't possess, but one thing we know, that Jesus died, and rose again from the dead, that He has forgiven our sins and changed our hearts, and filled us with the peace of God.

My late friend, Cardinal Manning, a very remarkable man, in great stress on one occasion said that if history did not agree with the doctrine of the personal infallibility of the Pope, so much the worse for history. John Wesley said the exact opposite. He began with many doctrines which he could not bring into harmony with fact, and he always said, "If my doctrines do not agree with fact, so much the worse for them. At all hazards I keep to facts."

And so our principal business is not to quarrel with any of the eminent men on this platform, but to spread Scripture holiness throughout the land and throughout the world.

Perhaps you will allow me to give you Wesley's own definition of Methodism, which is the best, and as I am the most old-fashioned Methodist extant, I beg to refer you all to the original definition. "A Methodist," says Wesley, "is one who arranges his life according to the method laid down in the New Testament." So that we are as good as the Baptists after all. And as Methodism did not originate in a quarrel, however legitimate (for sometimes you are obliged to quarrel), but in an intense desire to become better Christians, all true Methodists have always been true Catholics. We are the friends of all, and the enemies of none; therefore surely I ought to be at home here to-day. And, in the words of John Wesley, I desire to form an alliance, offensive and defensive, with every true soldier of Christ. That is our message.

At this moment, when the most dire and almost unparalleled tragedies are occurring in China, what do all wise men say to the European Powers? Don't quarrel with one another; close your ranks, defend innocence and vindicate justice. And I, in the spirit of John Wesley, say to you and all the great Churches you represent, We have nearly

finished this century. Men and women, let us have done with our controversies; let us quarrel unanimously with the devil; let us stand shoulder to shoulder for God.

As a matter of fact, there is very little controversy left among us. I don't know whether Dr. Parker calls himself a Calvinist; he is certainly an Arminian. These old controversies are dead and buried. I believe five hundred years hence men will recognise how much was accomplished by responsible theologians of all our Nonconformist Churches a couple of years ago, when, for the first time in human history since the sixteenth century, those who were practically the representatives of eighty millions of Christians, met together and agreed, without a dissentient voice or vote, to a catechism which covered the whole field of Christian definitions. And the most astonishing thing of all was that the terrible Baptists, who object so much to catechisms, were there and voted for every question and answer. And even if we include all that is liberal and progressive in that ancient Church represented by the distinguished prelate on my left (the Bishop of London), there is little difference of opinion amongst us. Let us close our ranks.

I make a further proposal. Not for the first time, but this is a very representative gathering, so I bring it forward again.

I am a theologian myself. I am not a Doctor of Divinity, because I am not good-looking, though I never knew the reason until this morning; but I am not entirely destitute of all capacity to appreciate such theological differences as may still exist among us. And the more serious you consider these remaining differences to be, the more I respectfully submit to you that it is desirable that we should discuss these differences under favourable circumstances. Now, in the first place, I have really no time to discuss them on earth. I don't know even how to get through my necessary work. I can't get time on earth. Then it is of the greatest importance that when we pursue this matter to the bottom it should always be done in the best of tempers, but even Doctors of Divinity do not always keep their temper on earth, but we have some reasonable ground to hope that they will be able to do so in heaven. Moreover, in heaven we shall have plenty of time. Does not the whole meeting support me therefore in this proposal, that, in view of the favourable circumstances to be found in heaven, from this day we shall adjourn the debate until we get there, and in the meantime act together

in the cause of our common Lord and Saviour Jesus Christ?

I defy even Mr. Greenhough to be more optimistic than I am. I take the most hopeful view of the times. Nevertheless, we have a hard struggle before us. Every newspaper we open proves that. I have to say therefore what that wise American, Benjamin Franklin, said to his fellow-supporters against a foolish and stupid English king, "Gentlemen, we must hang together, or we shall hang separately." And I tell you, fellow-Christians, in face of the selfishness and wickedness in this world, *we* must hang together or we shall be defeated; every one of us.

I would point out to you in the two or three moments still at my disposal, four great evils that, without compromise, we ought to attack with all our might and main.

The first is the liquor trade. I need not say another word. We know our deadly foe. But there are others equally deadly. There is social vice, which often selects as its chief victims the children and teachers in our Sunday schools. Thank God that when there was no man on earth fitted for the gigantic task, He raised up a prophetess, Mrs. Josephine Butler, to teach even ministers of religion, who had wickedly forgotten their duty, that the time has come when we must enforce the same law of personal chastity upon both sexes, and that we must turn out of public life everywhere the man who seeks his enjoyment out of the misery of women.

Then there's a third evil, which has reached portentous growth on both sides of the Atlantic; and that is the folly, the insanity, the meanness and the devilry of gambling; but I venture on an occasion like this to prophesy that the day will come when all intelligent and civilised men will realise that every gambler, be he who he may, whatever his social position, is nothing more or better than a common thief unfit for respectable society.

But there is the last and greatest evil of all, the dreadfulness of war. I have tried desperately for thirty years to take the Quaker's position and to argue that under any and every conceivable circumstance war is wrong. I frankly confess I have never been able, with Scripture or history in my hand, to take that extreme position. But no man has a greater horror and detestation of war than I have, or prays more earnestly for the Divine millennium which will destroy it for ever; and I believe that, under God, nothing will do more to hasten that most blessed of all consummations than

the establishment of the closest and most cordial bonds between the two great sections of the English-speaking world. As an Englishman I greatly rejoice in the presence of this assembly of so many Americans. Oh my kinsmen from beyond the seas, the same blood is in our veins, we speak the same language, we love the same Bible, we have the same traditions of freedom; let us stand together all the world over for truth and justice and freedom and peace.

One word more. I think the finest line that the poet Virgil ever wrote was one in which he describes

the secret of the success of the men who won a boat-race. He says, "They were able to do it, because they thought themselves able to do it."

Young men and young women, to whom the twentieth century belongs more than to anyone who will speak on this platform to-day! *You* are able, if you have the faith, the heroism, the devotion, the self-sacrifice, which Christ will give you by His blessed Spirit, to destroy the very strongholds of evil, and to hasten the near coming of that glorious day when every knee on earth will bow at the name of Christ.

THE MESSAGE OF THE PRESBYTERIANS.

BY THE REV. W. WATSON, M.A.

It is a very high honour to represent the Presbyterian Church in extending hearty greetings to this great Convention.



REV. W. WATSON,
M.A.

If the Presbyterian Church has been distinguished for one thing more than another in this and other lands, it has been for its quick recognition of the claims of the young, and its splendidly successful efforts to win them for the love and service of Jesus Christ. In a sense, it is true that historically the Presbyterian Church had its origin among the young.

It has had the young in the very heart of all its long and weary conflicts for Christ's Cross and Covenant, and to-day, in the forefront of its work at home and abroad, are the energy and zeal of consecrated young people.

I even venture to claim that Presbyterians never grew old, feeble and senile, since the call of Christ to evangelise the world for Him has always been fresh in their ears, and their history at home has been like that of many other branches of the Christian Church, one of struggle for rights, for an unfettered conscience, and spiritual worship. They can therefore say unfeignedly, "God prosper and inspire and guide those who seek to enlist in the great Christian Host, the youth of the churches in all lands." No man who loves Christ, and to whom souls are precious, will venture to belittle this great hope of gathering into Christ's Church the number-

less multitude of young people whose lives will give the impress and direction to the national and domestic and business ways of the future. To do this is to make Christian empires.

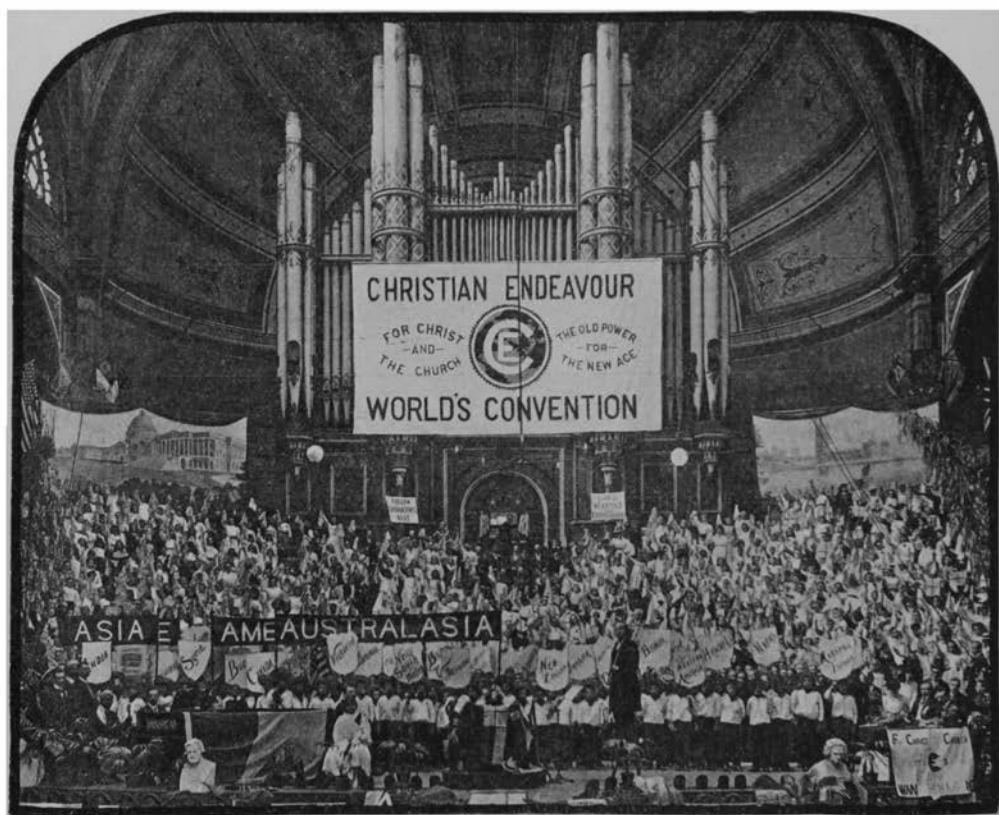
In its short history the Christian Endeavour movement has already achieved great things. It is a magnificent reinforcement of our confidence in the spiritual presence of our Saviour in the world to witness such a representation as this Convention shows of Christian determination and belief, of genuine and assured success. No thoughtful observer can disregard this, and it is no formal benediction which we utter when we say, "God prosper your achievements, and enlarge them to greater issues with the growing years."

The Bible and the Bible alone is the one sufficient rule of faith and duty. We recognise in the Christian Endeavour movement a resolute effort to adhere to that principle. It must surely mean something to anyone who seriously makes a covenant with God in the truth of His own revelation. It means among other things a keener sense of duty, and more practical love for the good of the world, a determination to spend and be spent for Him who is Saviour and Master. Duties are ours: occurrences are God's.

The Christian Endeavour cause is training the Christian Church to a large conception of discipleship, and teaching the young to be more enthusiastic in the service of the Church. The movement is aid and handmaid to pastor, parent, and teacher. It aims at making active and trained Christian workers. Its ideal is high, but it has been reached and maintained.

To the Endeavourers of all lands Presbyterianism gives prayerful greeting, saying, "Keep your faith simple, yet strong. Dwell always in the atmosphere of the great positive convictions of the gospel. Maintain a cheerful, buoyant heart amid all difficulties. Cultivate spiritual insight and prayerfulness, and that joyous fellowship with Christ that comes

from knowing Him well, and loving Him much. Step into the unknown years with their fresh responsibilities, restful and assured in the exceeding great and precious promises of Him who has called you to His side, whose name you bear, and by the power of whose Cross you work and conquer."



THE JUNIOR RALLY CHOIR.

CHAPTER XVII.

The Ministers' Meeting.

Addresses by Rev. H. Montgomery, M.A., Rev. W. Floyd Tomkins, D.D., and Rev. W. L. Watkinson.



THE first meeting of ministers in connection with Christian Endeavour Conventions in Great Britain was largely attended. It was not, however, confined to one type of minister only. The word

was interpreted in a sense

almost as wide as that in which it is used by Paul, and women-workers and others who had no claim to the title of "Rev." were present.

The Rev. H. Montgomery, M.A., of the National Council, took the chair, and prayer was offered by Rev. Silas Mead, LL.B., of Harley College, who thanked God for the Christian Endeavour movement, for what it had done for the Churches, and earnestly prayed that ministers and students might fully understand the movement and use it.

The Chairman said that no subject could be more congenial to his mind than "The Minister's Responsibility and Care for the Young." He cited the cruelties and barbarities of the East to children. False religion is unkind to humanity at its most helpful period. Crush the acorn and you crush the tree; crush the tree and you crush the forest. The looseness of family life and training renders it urgently necessary for those who are responsible for the young to do their work well. In his own work in Belfast he had found young people, under eighteen, who were living in open sin—they had all passed through our Sunday schools. Lord Shaftesbury always spoke kindly of his old nurse, who had led him

to Jesus before he was seven. Beecher learned much from a coloured servant in his bedroom when he was a boy. God bless all who had charge of the spiritual welfare of the young.

In the absence of Bishop Walters (Jersey, New York), Rev. W. Floyd Tomkins, D.D. (Philadelphia), successor of the late Phillips Brooks, delivered a beautifully tender and witty address. He testified to the helpfulness in the American Conventions of the Ministers' Meeting, and said that the essentials for work among children are sincerity, simplicity, and affection. These points were illustrated in a very homely fashion. What do children know about Higher Criticism, which often bothers adults in their reading of the Bible? As we grow older we grow narrower, we criticise, talk at the close of Sunday evening service with our wives—if we are brave enough—about people. We form divisions. The child is the only catholic in the world; it makes no distinction of rich and poor, old and young, black and white. There is nothing so narrow as modern catholicism: it is natural selection, but it is not the survival of the fittest. We men are "woodeny," was the speaker's repeated declaration. No man is going to build up a church who has not a Sunday school. What can we do? We can pray for our children more than we do. He is sure to save the children if we ask Him. This point was very interestingly and pathetically worked out, and the audience was melted almost to tears when the speaker described the pastor's intercession for his scholars. "Little Bessie Smith, poor Bessie! Her mother

is a drunkard, sitting in the open bars with the men, her father is little better. It must be hard for Bessie to be good. God of mercy and of love, help little Bessie." Then we can go into our Sunday schools. The speaker was loudly cheered when he said that he "runs" his own Sunday school, because he cannot afford to let anyone else superintend it. "A pastor who neglects the children will find that his church is dead before he is." In this way we can get in touch with the children. A child is instinctively converted until the world undoes the work. Therefore the child can be more naturally spoken to and prayed with than older people. He convulsed his audience by telling of a little child going to the World's Fair, who concluded her prayer by saying, "Now, Lord, good-bye; I'm going to Chicago." How simple and believ-

ing the little ones! "I wish I had some of your money, dad; I'd soon answer some of your prayers," said a little fellow after hearing his father's prayer for foreign mission work. They are our models—"Except ye be converted and become as little children"—in life and practice. We must regard them and ourselves as children—they the younger, we the elder—in the Lord.

The chairman having to vacate the chair to supply another meeting, the Rev. J. Brown Morgan took his place, and introduced Rev. W. L. Watkinson, who received quite an ovation.

"He is a rising man," said a humorous minister as the Ex-President of the Wesleyan Conference drew up his long, lithe figure. It was a rising speech he gave; rising in passion, force, and spiritual insight, and full of suggestive sentences.

THE MINISTER'S RESPONSIBILITY AND CARE FOR THE YOUNG.

REV. W. L. WATKINSON,

Ex-President Wesleyan Methodist Conference.

MR. CHAIRMAN, MY DEAR BRETHREN,—As I came here to-day to speak to you, the train broke down. I trust this does not prefigure the fate of my address, but I know that I shall have a perfectly sympathetic and attentive audience, so that whatever may be my unpreparedness for such a moment, I reckon on your consideration.



REV. W. L. WATKINSON.

In speaking to you of the responsibility of the Christian ministers for the young, I feel at once that there is no occasion for me by any elaborate argument to attempt to establish such a responsibility. You acknowledge it at once. What I have to do is, in the few moments given to me,—moments that I may find long enough,—to show how that paramount duty of ours may be best discharged.

And really, in a word I may say that the great aim of the Christian pastor is to set forth before the young the character of our Master, and to persuade them to this discipleship. In Christ we believe that we have the truth, the truth which perfects, and our great business is to make all men, young men

included, to believe in our Lord. But I think we may say this, that we sometimes neglect, in dealing with the young, to set forth the supreme claim of our Master as an intellectual Teacher.

There is a general idea that if you want goodness you must go to Jesus Christ, but if you want light on the great problems of the universe, on society, on our personal existence, you must go to Plato, to Bacon, to Kant, to Darwin. If you want righteousness, there is but one Teacher; but for philosophy you go to a variety of sages.

Now that, to my mind, is a great heresy that we ought to seek to correct. Emerson speaks somewhere of Plato's brain, of the Lord Christ's heart, and of Shakespeare's strain. There you have the popular creed. Plato furnishes the intellectual light; Shakespeare, the musical expression; our Lord, emotion, sentiment, fine feeling, religion.

Now, I say, that's a thing we might correct. We have not only got in the centre of the Christian Church the grandest Figure, but we have in our Master the supreme intellectual Teacher, and we might perhaps more than we do persuade our young people to look into the New Testament for the solution of a great number of those problems by which men are perplexed.

Of course character is the main matter ; righteousness is more than intellectuality, grace is more than genius ; and we want to make all our young people understand that the real secret of Jesus is the secret of goodness ; that He showed the utmost glory of the moral life, and that the best that man can do is to walk as Jesus walked below.

Now it strikes me that that is the main business—that we have to acquaint the rising generation with our majestic Master, to bring them to understand Him, and so to feel His love that they may be changed into the same image. And it is a great joy to us to know that our Master is so easily understood by the young. Just think of a man undertaking to explain Aristotle to a Sunday school ! But it is confessed to-day more universally and emphatically than it was ever confessed before that the greatest ethical, the greatest intellectual Teacher that this world has ever known is comprehended by the little child.

It is a matter of the very greatest importance that we attend to our duty and seek to make our young people acquainted with this perfect and transfiguring Master. To neglect that, what does it mean to the young people personally ? We know what it means to the young people to neglect their health ; we know what it means to give misdirection to their mental education ; but who shall tell what it means if we fail to set before them the perfect One, and all His redeeming and perfecting grace ? It is a disaster to their conscience, to their heart, to their character, to their destiny ; and therefore, so far as the children are concerned, the young people are concerned personally, any neglect of the pastor to make the child acquainted with our Lord, is to that child—I very nearly said, the supreme catastrophe. It is a great loss to civilisation. The nearest way to the golden age is through the young. They determine the future. It is the nursery that is the supreme thing in this world, not the palaver of Parliament. Scientists tell us that in autumn the young birds are the first to take their departure. Directly the cold comes, they take flight for an unknown world. They don't wait for the old birds. The old birds follow some days, some weeks, or maybe some months later. It is the same in society. A child is full of the prophetic element. Instinct is more than experience, and the future is determined more by the gifted youth at this end than by the statesman at the other. The children of to-day ! They will discover the new school of painting, the new literature that will consign our precious books to the limbo of forgetfulness. They

will discover new spheres of commerce, new social laws. The world of the future—in other words, the perfected civilisation, is with the child, the boy and the girl of to-day. And therefore we must take care that we do our duty to them, or it means a misdirection of civilisation, a delay of civilisation. If the old birds did not take their young brood when they are little and make their wings strong, they would never find the paradise across the sea ; and if you don't educate and strengthen the youth of this generation, they will never find the golden age.

And mind, to neglect them is to impoverish the Church. Many people think that the greatest thing that ever comes into the Church, though it may not often perplex us, is a really gifted man. They may think that the best thing that comes to us is an ecclesiastical statesman, that the best thing that comes to us is a millionaire. We are glad to see them, but the most precious thing to any church is a throb of life, a spark of fire, a grain of poetry, a gleam of the dawn. Vision, enthusiasm, courage, power ; these are the greatest things that can come into any church, and they come with the young.

The penalty of neglecting them is that you fossilise. If a pastor neglects the children, his church will be dead before he is. But take care, take care of the children of a congregation, and the church will be a spreading palm whose leaf shall not fail.

How shall we present our case to the young ? That's the next thing that we must think about for a moment. How shall we best present our case ? How shall we get our Master best before them ? How shall we most expeditiously and surely make them partakers of His grace ?

Now, I say, in the first place, about that—in all dealing with the young, the less we say about their being young the better. I think we make a mistake there sometimes, or, at least, I have made a mistake. We want to place religion before them on another basis. We want to make them understand its imperativeness, its universality, its vitality ; that it has its obligations on all men equally and not merely upon young men. Why, when a fellow is at school, arithmetic is taught, and grammar and languages, without the master perpetually reminding the pupil of his age. These are positive truths, irrespective of youth or years. You would never find for a moment that a secular schoolmaster was perpetually turning aside to show to a boy the advantage of arithmetic, or to impress the advantages of syntax upon any listener. Never ! He has to do with a positive, universal truth, that is good for the child and for the man. I think we want, in

teaching our faith, to say less to them about their age. I almost object, mind you, to the sermon to young children on the Sunday morning. In my opinion, the sermon ought to be for the children. Only a few clever men can do it. But you are the men.

We want to make them feel that religion is good for all men, that it is good everywhere, that it is good always; and not to associate it too much in their minds with the period of their youth.

There is another thing we ought to observe, and it is this. I think we ought not to seek to compel belief in young people. We must always respect the freedom of the soul, and I have been glad many times to think that there is something in the child that sets all attempts at coercion at defiance.

You want your child to be a Radical. Don't you overdo it, or his instinct will bring him right and he will be a Tory. You wish your child to be a Protestant. Mind that you go about it daintily, that you don't attempt to overmaster his little soul, or you may find to your regret that he begins to develop sympathy with the Romish Church.

You want your child to grow up a Christian. You have a delicate task. Remember, however great the issue, what you do must be done indirectly, persuasively, suggestively, or if you attempt to compel belief, you may be distressed to find your child growing up with secret sympathies for various forms of evil. And we ought to remember that in the pulpit, and not to browbeat, if I might so say, anybody. What we have to do is to show the reasonableness, the beauty, the majesty, the blessedness of our creed, and when we have done that, go apart and plead with God, and leave the issue with the Holy Spirit.

There's another thing. Let us always keep before our young people the magnanimousness of the Christian faith. Young people like the large, the generous, the catholic, and we must take care that we let them know that is the genius of the Christian religion. Our faith—we know it—is as wide as love, as wide as beauty, as wide as science, as wide as literature, as wide as pleasure, as wide as society. There is not anything narrow about Jesus Christ, and we want our young people when we speak from time to time about the limitations that are put on life by Christianity, we wish them still to feel that

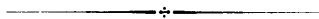
our faith is as wide as the universe, and as wide as the noble and perfect life.

There is another thing we must keep before them, and that is the austerity of the Christian faith. I think we are a little in peril there in these days. You must not drive men into the kingdom of God with the butt-end of the catechism, nor must you attempt to coax them into the kingdom of God. And I think lately we have been very busy with our young people showing them the consistency of Christianity with culture, sport, amusement, pleasure, until I have thought sometimes we have been in danger of hiding the cross with the roses. We shall make a great mistake if we go to young men with any such message of sentimentalism. Young men like difficulty. They have an instinct for self-denials. They love a fight. Jesus Christ never forgot the austerity; He showed us that the roses of paradise are the blossoms of the crown of thorns. When we go to our young people, our business must be to show them that the perfect life, the glory of immortality, springs out of noble self-denials and limitations.

If we are to do all this as ministers, we must be at our best. It is quite a mistake to think you can give the relics of your time and strength to the young. If you are going to preach before a Synod, a Conference, or an Assembly, why, you may preach a poor sermon. Ten to one they will not find it out. But mind you, in dealing with young people, they like knowledge, they like reality, they like sincerity. If you are disposed ever to deal with the multitude in your slippers and dressing-gown, with any degree of superficiality or looseness, you keep to the adults. Whenever you attempt to teach a child, put on your Sunday clothes, your best thoughts, your best language, your best tact, the utmost of your resources of genius and passion.

And what encouragements we have in dealing with them! We have got the very best, the most susceptibility. It requires a very delicate film to photograph the unseen stars, but remember, a child's heart is the most delicate of all films, and best catches the imprint and influences of the things that are unseen and eternal.

A Free Parliament, in which a number of ministers took part, followed these helpful addresses.



CHAPTER XVIII.

Denominational Loyalty.

The Denominational Rallies—Baptist, Church of England, Congregational, Friends, Methodists, Moravian, Presbyterian, Primitive Methodist, Reformed Episcopal.



WO of the planks in the Endeavour platform are "Interdenominational Fellowship" and "Denominational Loyalty." No one who has attended an Endeavour Convention will deny that Endeavourers are faithful to the first of these. In their prayer and praise meetings, in their social intercourse, and in their evangelistic work they are wonderfully free from sectarian colour, so that it is often difficult for a

visitor to guess whether they belong to the Church of England or to some lowly Methodist mission. But though they are catholic in the best sense of the word, they are not less faithful to their second watchword, and anyone who doubts this may be recommended to visit the denominational rallies, which are a prominent feature of every great convention. At the World's Convention they were even more numerous and enthusiastic than usual, and the resources of the Alexandra Palace and the White City in the Park were taxed to the uttermost to find room for them all.

THE BAPTIST RALLY

was held in the Concert Hall. With two such giants as Dr. Clifford and Dr. Lorimer on the platform, great things were expected, and realisation did not fall behind expectation. The weather was hot, but the enthusiasm of the meeting was still hotter. The chairman, Rev. J. Brown Morgan of Chester, who can be eloquent when he likes, with a wise grace effaced himself, and contented himself with briefly introducing the speakers, and wishing well to all the denominational rallies, but especially to their own. Rev. Richard Richard of Bristol read the Scriptures, and Rev. F. B. Meyer, B.A., offered prayer. All the hymns sung had been composed by Baptist authors. A solo was sung by a Baptist (Mr. Barrow, R.A.M.), which had also a Baptist (Rev. Carey Bonner) for its composer. It was not stated that the hymn-books had been

printed and bound by Baptists, but evidently they ought to have been!

Dr. Clifford, who was received with the Chautauqua salute, seemed younger and more enthusiastic than ever. He said that to know the trend of events you must look into the faces of young men and women between the ages of twenty and twenty-five. Looking into the faces of his audience, he read there a radiant hopefulness as to the future. One of the signs of the times is a growing catholicity of sentiment. The Free Church Council is an interesting and reassuring augury as to the growth of Christian union. The Christian Endeavour movement is, in this respect, a sort of "Junior Society" of the Free Church Council for the whole planet. Their one bond is personal faith and fealty towards the Lord Jesus Christ. The various sections of the true

Catholic Church represented in their gatherings are all one in Christ. At the same time these denominational rallies are an integral part of the Convention, showing that there is a strong trend towards self-realisation and fidelity to individual conviction as well as towards catholicity of spirit. Baptists will have an important part to play in the Church work and life of the twentieth century. They have strong convictions, which separate them in some things from the majority of Christendom, and it is men of strong convictions who move the world. Fidelity to conscience, and loyalty to Christ as the sole sovereign of His Church, are the Alpha and Omega of their Baptist history. They must not barter away their freedom and independency. The speaker claimed to be a democrat from top to bottom, from front to back, and from left to right; but let them beware lest even democracy might become tyrannical, and seek to rob them of freedom of speech, of individuality of conviction, and independence of thought. He urged Baptists to a steadfast maintenance of the spirituality of the kingdom of Jesus Christ. Baptists are anti-ritualists to the core. They insist that the ordinances of the gospel are only for the observance of those who were born of the Spirit, and who are spiritually-minded. It is vital to keep this in the forefront. They protest against the commercialism that leads to materialism, as well as against the superstition that leads to ceremonialism. The essence of man is his soul, and the essence of religion is the personal union of that soul with God. Religion must be preserved from priestism. In closing, Dr. Clifford called attention to the recent manifesto issued by the English Church Union in favour of the Romish doctrine of transubstantiation of the elements at the Lord's Supper. Truly there is need of Baptist testimony. Let them stand by their principles. Let them not despise or neglect the little Baptist Church in their neighbourhood because it is little. It stands for principles for which their forefathers had suffered and died, and which need to be enforced in the interests of the welfare of the nation as well as of the Church.

Dr. Lorimer of Boston stated that he was quite "at home" at a Baptist rally. Nobody knew when the Baptists came into the United States. Their origin there was veiled in the respectable mists of modern antiquity! But there is no doubt of this—they *are* there! They have a constituency of about twelve millions, and an actual roll of communicants of over four millions. Baptists in America had taken a not inconsiderable part in moulding the character and destiny of the nation. They had fought side by side with Washington, and (with all due respect to the Britishers) they had beaten them out of the States, but that was because England had taught them to resist tyranny and to fight for liberty and justice. They have no need to be ashamed of their name as Baptists—that was a good, royal name. It stood for loyalty to Jesus Christ. Dr. Lorimer, with a Niagara-like torrent of eloquence, dwelt upon the heroic in their Baptist history, and urged abiding attachment and devotion to the Word of God, which transcends in value every other possession, for though theological systems may come and go, the Word of God liveth and abideth for ever. He rejoiced in the growing sense of equality of responsibility which Christian Endeavour helps to foster. The young share with the old in the responsibilities of the kingdom, and males and females, sisters and brothers, are one in the Lord, and one in the joy and responsibility of witness-bearing for Christ. Never had Baptists grander opportunities than they have to-day. Let them arise and play the man, and take their part in the conflict against all that saps the strength and manhood of the race, and work as they never wrought before for the final triumph of their Lord and King—in the salvation of the whole world.

Rev. Charles Bright of Australia gave forceful personal testimony as to why he had become a Baptist and why he remained one. His tender and pathetic appeal on behalf of the claims of Christ upon the full surrender and absolute obedience of every Christian Endeavourer will not soon be forgotten. Altogether the rally was a glorious success.

THE CHURCH OF ENGLAND RALLY.

This gathering was brimming over with earnestness of purpose and encouragement to members of the Church of England who are interested in the Christian Endeavour movement.

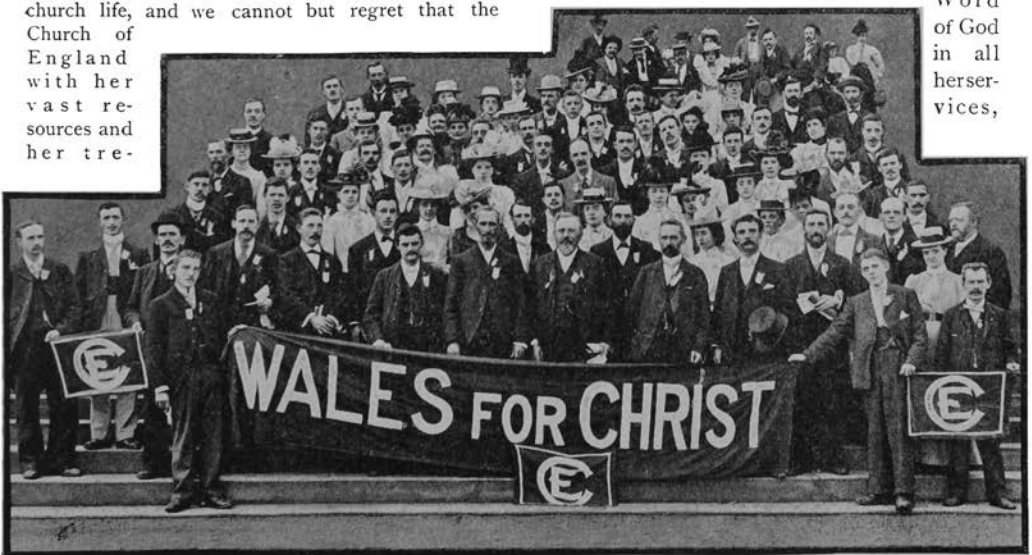
The chair was taken by the Rev. F. J. Horsefield, vicar of St. Silas, Bristol, who is President of the Bristol and District Union. He said—

"One of the most striking and noteworthy characteristics of the Christian Endeavour movement is its marvellous adaptability to the multitudinous, ever varying, and ever widening phases of the life and work of the church. This is made abundantly manifest by the number both of nations and denominations represented at the Convention. Originally planted in America, the tree has now spread to all parts of the habitable globe, and is to be found flourishing in every corner of the King's great garden, the Church of Christ. It is not merely a link uniting all the great nations of Christendom, but a vital part of Christian organisation throughout both hemispheres. Experience has clearly proved that it is adapted to all needs of church life, and we cannot but regret that the Church of England with her vast resources and her tre-

mendous influence, has not yet fully recognised what a splendid machine this is. There is absolutely nothing in either the constitution, or principles, or methods of Christian Endeavour that prevents its adoption by the most whole-hearted Evangelical Churchman. Doubtless many societies are in existence in the Church of England which are not affiliated; this is to be deplored, as an element of unity is lacking in such cases. I long for the day when a branch might be found in all parishes where Reformation principles are rightly valued, and the church works on Evangelical lines."

The Rev. Canon J. B. Richardson of St. Paul's Cathedral, London, Ontario, dealt with the various prominent features of the movement, such as the pledge, the study of the Word of God, and the consecration service, showing how all these, instead of being antagonistic to the formularies and practices in the Church of England, actually fitted in with them and supplemented them. The Church, like the Christian Endeavour movement, gives prominence to the

Word of God in all her services,



A GROUP OF WELSH DELEGATES.

and encourages the spirit of whole-hearted dedication to the service of God.

"This movement," he added, "is a splendid means of holding together our young people, and it has been proved by experience that if they cannot get what the Christian Endeavour offers in the Church of England they will go where its privileges and blessings may be obtained, even though that be to some Nonconformist place of worship."

He was followed by Rev. Floyd W. Tomkins of Philadelphia, who spoke of the Endeavour movement as a link connecting the Sunday school with the Church. He said that wherever it had been introduced it has been universally helpful. It brings Christians together for social intercourse

under the auspices of the church. It teaches them to express their love for Jesus Christ. It makes them more intensely spiritual, and it brings the minister nearer to the young people. When a minister loves his young people, he declared, the church is sure to grow. In conclusion he urged his hearers to pray for the growth of the movement in the Church of England, to talk about it amongst their friends, and to recognise the fact that much can be done by Endeavourers to interest the members of the church and Bible-classes in it.

A short conference was afterwards held, in which representatives from Australia, Canada, South Africa, and various towns in England and Ireland took part.

THE CONGREGATIONAL RALLY

was held in the Central Hall. Its size gave ocular demonstration of the remarkable progress which Christian Endeavour has made in this important denomination. Rev. E. R. Barrett, B.A., of Bradford, took the chair, and prayer was offered by Rev. R. Veitch, M.A., of Liverpool. The Chairman said—

"It is the distinctive and delightful feature of the Christian Endeavour that inter-denominational fellowship does not in any way weaken denominational loyalty. We are here to assert our undiminished love for Congregationalism. We believe that Congregationalism stands for great spiritual principles, which are needed to-day as much as in the days of the Pilgrim Fathers, and that the world would suffer if these principles were allowed to pass into the background. We believe, further, that God has entrusted to our denomination a work that is of the highest value, and that this work can best be done by those who are willing to work through the medium of the forces of denominational organisation. Further, we are here to express our profound gratitude to God for the Church of our fathers. We owe all that is best in our life to the sacred influences which have come to us from our denomination."

He then introduced a number of distinguished visitors and missionaries, whose names were announced by Rev. W. H. Towers of Man-

chester:—Rev. Harada, Pastor of the First Congregational Church, Kobe, Japan, and President of the Japan Christian Endeavour Union; Rev. James D. Eaton, Chihuahua, Mexico, President of the Christian Endeavour Union of Mexico; Rev. T. H. Warner, Perry, Michigan, U.S.A.; Rev. Joseph King, Sydney; Pastor B. Short and Mrs. Short, N.S.W.; Dr. F. E. Clark.

Rev. C. Silvester Horne followed with an address on the birth and early growth of Congregationalism. He gave an interesting sketch of Congregational history, which he humorously promised to continue at the next World's Convention.

It was illustrated in a pleasantly informal fashion by Dr. F. E. Clark, who said he rejoiced in the fact that his wife was descended from the John Alden who was persuaded by Priscilla to speak for himself, while sixteen years after the arrival of the *Mayflower* one of his own ancestors went to Boston, and helped to found Congregationalism in the United States.

The Rev. Joseph King spoke of the planting of Congregationalism in Australasia. He said—

"1. The first thing to say is that I have a very deep conviction that the planting has been by our Divine

Lord. Nothing in this age interests me so much as the fact that God is circling the earth with Christian states. The overflow from older Christian lands is the modern exodus by which God is establishing His kingdom upon earth. History is repeated, and the modern spiritual Israel is gathering to itself a kingdom of transcendent glory. Before it, the glory of Solomon pales into insignificance!

"God is working in modern history. As a creative spirit He is still in the chaos creating a new order of heavenly and earthly glory combined. Last week Queen Victoria took her pen and ratified the birth of a new Commonwealth, and in that Commonwealth there are not simply the elements of Christian civilisation: there are Christian churches, companies of Christian believers, a multitude of disciples in whose hearts is burning the apostolic fire. Amongst these there are Congregationalists.

"2. The second thing to say is that the Congregationalists of Australasia believe that they hold their new geographical position as a trust from their Divine Lord. You cannot without very careful consideration and reflection realise what our position means. You know what is meant by a strategic position: we hold in that southern land for the world's Redeemer a strategic base. God has work to do and great battles to win in the Pacific as well as the Atlantic, in the China Sea as well as in the Mediterranean; and for the great Christian enterprises of the twentieth century God is calling into existence a southern as well as a northern army.

"In common with other Australians I believe in the British Empire, and my belief in it is a Christian belief; and in every new Christian organisation we develop I see a new means for realising our Christian destiny. We have no State established church in Australia, and we are surrounded by established heathenism, and, God helping us, we are going to help you to fight it.

"3. The third and last thing to be said is this, that we believe the Congregationalism of the world should be one. If I understand Congregational polity aright, no Congregational Church has any right to draw around itself a local circle and to say, 'There, within the circumference of that local circle, our responsibility ends.' There is the wider circumference of the broader circle sketched for us by the finger of God, and that circle should embrace the Congregational Churches of these British Isles, of New England and the United States, of the far-reaching Canadian Dominion, of South Africa, of

Australasia, and of every isolated Congregational Church to be found elsewhere.

"The Christian Endeavour movement seems to me to be one of the agencies for helping on—I won't say organised independency, but—a united universal spiritual body which shall with one heart and voice offer its consecrated service to Jesus Christ for the proclamation everywhere of His gospel, for the uplifting of His Cross in every region of sin, and for the dominion throughout the earth of His kingdom of grace and righteousness.

"Baptized with this spirit of unity, may all our Churches in all lands enter into a solemn covenant of Endeavour which will not permit us to rest until the shadows cast by human sin pass and the day of the world's redemption dawns in its glory and gladness."

He was followed by the Rev. R. F. Horton, D.D., who gave a striking address, in the course of which he said—

"Congregationalists occupy a ground of peculiar logical strength, because they stand by what is contained in the Scriptures. They believe in no practices of the Church, and in no principles of the Church, and in no sacraments for which there is no warrant in the New Testament."

Rev. Lewis H. Gaunt, M.A., of the London Missionary Society, urged the claims of missionary work and missionary literature on the young people, and then the closing address was delivered by the Rev. C. M. Sheldon. He said—

"Congregationalism has a strong claim on young people for three reasons—First, because Congregationalists believe in the Atonement. It has been said by some people that we don't believe in it; but our only hope for the redemption of the world is in the death of Christ. Secondly, we stand for intelligent righteousness; the meeting-house and the schoolroom came over in the *Mayflower*. We need a righteousness that can stand in political life and commercial life. Thirdly, Congregationalism is not afraid of doing new things. Let the pastor have liberty to try new things."

The meeting terminated with the Doxology.

THE FRIENDS' RALLY.

Christian Endeavour is peculiarly suited to the genius of the Society of Friends, and the Friends' rally, which met at the French Headquarters, was remarkably representative, although in mere numbers it was not so large as some of the other rallies. Edward Cadbury of Birmingham, member of the National Council, presided, and about a hundred delegates attended from the United States, Canada, Bulgaria, India, and the home countries. Many of these gave interesting

testimonies and reports. There are now about forty societies in Great Britain, and 433 in the United States, where the Friends have a well-organised denominational Christian Endeavour Union. An important outcome of the rally was a decision to form a Christian Endeavour Union for Friends in Great Britain. A provisional committee was appointed, and Mr. Edward Cadbury elected temporary secretary.

THE METHODIST RALLY.

Specially "Endeavourish" in its brotherliness, and remarkably Methodist in its fervour, was the Methodist rally, held in Tent Endeavour. It included all the Methodist denominations except the Primitive Methodists, and, as a matter of course, it was fortunate in a varied selection of admirable speakers. The Rev. J. D. Lamont of the Irish Methodist Church, and retiring Chairman of the National Council, was in the chair, and it goes without saying that the meeting was lively. His witticisms are difficult to report, but they often clinched the nails driven by the speakers, and their wisdom was not less effective because it found its way home with the aid of a hearty laugh. Song and testimony were plentiful, and more than once the enthusiasm reached camp-meeting temperature, especially when the Rev. and Mrs. S. C. Crutcher, coloured evangelists from Shenandoah, Iowa, U.S.A., sang a duet, the congregation joining heartily in the chorus. Several other coloured Endeavourers sat on the platform. The Rev. John Fleming (M.N.C.) offered prayer, and the first speaker was the Rev. Thos. P. Bullen (Forest Hill,

London, M.N.C.). His subject was "The Mission of Methodism." Methodism is by no means played out—it is needed as much as ever. The old programme, evangelistic work and spreading scriptural holiness, is the best that modern Methodists can find. The speaker thanked God for Christian Endeavour. It is the very spirit of Methodism. Rev. W. H. Proudlove (West Hartlepool, U.M.F.C.) spoke of "The Needs of Methodism"; her chief need is Methodists. The typical Methodist has a living experience. He knows the certainty of divine things, and is called to bring back to the Church the sweetness and strength of fellowship.

The Rev. C. Stedeford (Bible Christian) gave an address on "The Resources of Methodism," and the Rev. S. Chadwick (Leeds) filled the place of Rev. Darlow Sargeant (Wesleyan). He spoke of "The Power of Methodism," and gave several illustrations from his own experience, of the Forward work of John Wesley's followers, of the wonders wrought by the preaching of the gospel among the lowest and most degraded.



THE PRESBYTERIAN RALLY.

Robert White, Esq., one of London's staunch Presbyterian laymen, presided at the Presbyterian rally, which was held in the transformed Theatre. In his opening address he remarked that the central principles of Presbyterianism were not those principles which distinguished it, but rather those which were held by Presbyterians in common with all the Evangelical Churches. But there were two principles, upon which all Christians were not agreed, which Presbyterians must always insist upon—the true doctrine of the Church, its unity, and its liberty, and the universal priesthood of believers. Presbyterians believe that the “clergy” are not the Church, but that the “ministers” are of and for the Church.

Rev. W. Patterson, late of Toronto, conveyed the greetings of the largest Christian Endeavour Society in the world, and of the Endeavourers of Canada. Canada is not inferior to any of the British Colonies in her loyalty to the mother country. He conveyed also the greetings of the Presbyterians of the United States. It was, he said, from Ireland that American Presbyterianism first came, and Irish Presbyterianism came from Scotland. As for the principles of Christian Endeavour about which he was asked to speak, they are, in his opinion, essentially the principles of Presbyterianism. Both insist on unity only in essentials, and liberty in non-essentials. Some denominations are afraid of Christian Endeavour; that is because they don't know what it is. If a

denomination is in danger of perishing through the acceptance of Christian Endeavour principles, the sooner it perishes the better. But no sooner does a true Presbyterian recognise those principles than he welcomes them.

Rev. Dr. Husband, C.I.E., of the United Presbyterian Church of Scotland, spoke of mission work in Rajputana, and gave some interesting details of efforts made in Ajmere—of which he has been chief magistrate—to avert from the city the awful famine from which India is suffering.

After Dr. Frackleton, President of the Australasian Christian Endeavour Union, had spoken a few words of warm greeting and wise counsel, the Rev. John McNeill addressed the meeting. He said that Presbyterians are true Churchmen, though he protested against narrowing the great broad word Church. And he protested against another mistake, the too easy assumption that Presbyterianism is cold. Fire and earnestness in the preaching of the gospel is not a patent possession of any denomination, or of any group of denominations. History showed that Presbyterianism had fire in it. The difference is that sometimes it had shown itself slow to kindle; but Presbyterian fire lives longer than some others. Indifference is no denominational monopoly. It was surely part of the mission of Christian Endeavour to remove it.

Rev. D. F. Mackenzie (Glasgow) pronounced the benediction. The meeting was largely attended, and was in every respect a pronounced success.

THE PRIMITIVE METHODIST RALLY.

Primitive Methodists from all parts gathered in the Mizpah Tent for their Convention Rally on the Monday afternoon. It required no sign in capital letters to denote the membership of the meeting. It was Primitive Methodist in enthusiasm, singing, praying, and speaking. The tent was crammed with loyalists, and delight was written in every face. The singing was hearty. A Baptist minister once remarked that Primitives

sang as though their religion was a triumph. The Convention singing was triumphant.

The President, the Rev. Joseph Odell, was in the chair, and the different speakers seemed quite unable to conclude their addresses without referring to his evangelical services, so full of energy for so many years, and never more enthusiastic than now.

The Rev. H. J. Taylor of Southport had for

subject "What we Owe to our Founders," and delivered a magnificent speech, in the course of which he said—

"I never think of the numerous houses of prayer which our Church has built in the towns, cities, and villages of these Isles, and beyond, or of the 460,000 scholars, and the 200,000 church members, and the measureless influence these have had, and still have, upon the life and well-being of this nation and empire, without feeling that we owe a debt beyond all calculation to the Primitive Methodist fathers of yesterday.

"If Wesleyan Methodism was the evangelical revival of the eighteenth century, Primitive Methodism is the evangelical revival of the nineteenth century. Think of the romantic facts. In the last year of the eighteenth century Hugh Bourne found salvation; in the first year of this century he preached his first sermon; in the tenth year of this century, in the village of Standley, in the north of Staffordshire, the first Primitive Methodist Church was formed. No bishop, wearing the garments of the night in the middle of the day, was there; no priest was there, save the ten believers, all of whom were priests; no church patron or parliamentary dole, but just ten persons, five men and five women, not one of whom had ever belonged to any other church, and in ten years the ten became 7000, and in fifteen years became 35,000; and while other Methodist denominations beginning about that time have had magnificent careers, yet ours has become the second largest Methodist Church in this country, and as large as all the other minor Methodist bodies combined."

"The Place of Primitive Methodism in the Church Life of To-day" was the topic handled by the Rev. J. Tolefree Parr, who said—

"DEAR FELLOW-ENDEAVOURERS,—Permit me to give you a hearty welcome to London. It is true we cannot boast of magnificent denominational chapels in London, but our Church is flourishing here. Nowhere during the last twenty years has our denomination made greater progress than in this empire city. Primitive Methodism suits the Londoner, and Christian Endeavour has a good hold of our young people. It is profoundly significant that while at the beginning of the century we had no existence as a church, at the end of the century ours is the fourth great Nonconformist denomination, and is recognised by all, except a few of the narrowest ecclesiastical bigots, as a true church. At first ours was a purely evangelistic movement; it has developed

into a highly organised church, with its courts and customs; and you will agree with me that our Consolidated Minutes are fearfully and wonderfully made. We are a Protestant, Nonconformist, Evangelical, Methodist community. We protest against the headship of the pope. There is no breath of popery in Primitive Methodism. We are Nonconformists. We glory in being the descendants of the brave men who dared to defy an infamous Act of Parliament; and we are free from State control, and free to accept all fresh light which may break upon God's Word, and to express it in our own way. We are evangelical. We hold that the gospel of the New Testament is an evangelical gospel, and we are loyal to the great fundamental truths of the Deity of Christ, the atonement and salvation by faith. This is the sole hope of humanity. We are Methodists, the true children of John Wesley, and loyal to his teaching."

Rev. George Ayre is a Primitive Methodist Endeavour leader with a genius for organisation. "Loyalty to the Local Church" was his practical subject. It was a plea for the quiet, unrecognised work of devotion in the essentials of church life. "The church needs *you*," he said, "and *you* need the church." Attend to the obscure work, do the humble duty. Support the funds of the local church. In closing, he made an eloquent appeal for a practical outcome of the Convention :—

"FELLOW-ENDEAVOURERS,—Shall we not go back to our separate churches to give them our best service, to rouse in others the same spirit of enthusiasm, to put all our good Convention resolves into practice, to give time, brains, money, ourselves, our all, to work and pray for a mighty revival, a Pentecost, in our own little corner? and as beacon answered to beacon when the news of the coming Armada was flashed through this country, so shall beacon answer to beacon, from north to south, from east to west, proclaiming the glorious news of churches roused into newness of life, of souls redeemed from sin, and victories won in the name of Jesus."

During the meeting Miss Ada Rose sang. It concluded with an Open Parliament conducted by the Rev. G. Bennett, a few remarks by Dr. Watson, and prayer by the Rev. Danzy Sheen.

THE MORAVIAN RALLY.

The Moravian rally in the German headquarters was the first of the kind that had been held in England; and, as might be expected, was quite international in its character, while English Endeavourers mustered in force.

After prayer by Rev. W. Stooke of Riseley, Bedfordshire, the Chairman (Rev. E. R. Hassé) welcomed all, and spoke on "What Christian Endeavour has to Say to our Church, and What our Church has to Say to Us." He recalled the fact that one of the early societies, No. 147 on the list, was a Moravian society; and that the Synod of 1891 was one of the first of the Church Assemblies to approve and commend the movement. And yet Christian Endeavour has not spread among the congregations in the United Kingdom as might have been expected; perhaps because of the essentially conservative spirit which admits new things only very slowly. The Moravian Endeavourers are loyal to their Church, and prove their loyalty by their hearty support of its work, and especially its foreign missions.

He then introduced one of the trustees of the United Society of America, the Rev. Clarence

Eberman, President of the Pennsylvania State Union, who said the time was near when every Moravian Congregation in the States would have its own Christian Endeavour Society, just as it had its Sunday school. The spirit of Endeavour was that of the founders of the Church and its missionary pioneers, the spirit of intercession and consecration.

The next two speakers were both connected with societies in Yorkshire. The Rev. P. Smith of Wellhouse, Mirfield, spoke on prayer, and the necessity of taking a share in the great movements that make for righteousness. He was followed by the Rev. J. E. Zippel, Fulneck, who touched on some of the possible dangers of the movement.

Then came a delightful surprise. Professor A. Wells had wandered in, and kindly responded to the chairman's invitation to speak. His words were few, but very much to the point, helpful, and encouraging.

All who were present felt that the rally was one of the brightest features of a memorable day.

THE REFORMED EPISCOPAL RALLY.

The first rally in England of Christian Endeavourers identified with the Reformed Episcopal Church was regarded as an historic occasion. One of the youngest and smallest of the churches, the Reformed Episcopal Church yet stands for principles which are of the greatest importance. Brought into existence for the special purpose of resisting the encroachments of sacerdotalism, maintaining the principles of Protestantism, and enunciating with uncompromising fidelity the doctrines of grace held in common by all evangelical denominations, its members feel that Christian Endeavour principles and methods are in every way likely to promote and to foster that true and deep spiritual life which lies at the

foundation of all successful resistance to error and of all earnest and aggressive effort in the cause of Christ.

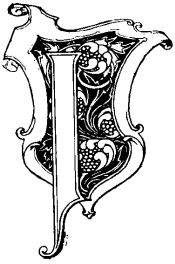
Bishop Eldridge gave an address which was characterised by very cordial sympathy with the movement, and the causes of failure were clearly pointed out. He gave an emphatic testimony as to the helpfulness of his own society.

Several resolutions unanimously passed, expressing thankfulness to God for the Christian Endeavour movement, and recommending it for official recognition by the General Synod of the Church, will, it is hoped, prepare the way for the extension of the movement in connection with the denomination.

CHAPTER XIX.

Principles and Methods.

What C.E. stands for—Christian Endeavour Anatomy, by Professor Amos R. Wells—Mr. Sheldon's Conferences.



It was anticipated that many non Endeavourers would attend the Convention, and so the Programme Committee arranged a conference on "What C.E. stands for." This was held in the Theatre, on Monday afternoon, under the presidency of the Rev. W.

Shaw of Sheffield, a member of the British National Council. He is a zealous Endeavourer, and his opening remarks were cheery and practical. He called on the Rev. D. F. Mackenzie, B.D., of the Scottish National Union, to expound

"OUR PRINCIPLES."

After some preliminary pleasantries as to the good sense of the Programme Committee, who persuaded a Scotchman to "gang ower the fundamentals" for the enlightenment of the rest of the world, Mr. Mackenzie said—

"At this time of day our principles should be so well known and so generally appreciated as to make exposition superfluous. It is not so, however. The queerest notions are still current as to what the aim of this society is, while its mystic letters, C.E., afford scope for the wildest conjectures.

"There is nothing mysterious or esoteric in our principles. We simply 'endeavour' to translate the principles of the Christianity of Christ into the practical language of everyday life, and to 'adorn the doctrine of God our Saviour in all things.' We have no creed peculiar to ourselves; we do not presume to put the creeds of Christendom into the crucible, and produce a new, modernised 'Con-

fession of Faith.' We are neither so ambitious nor so audacious. The fact is, we are rather old-fashioned in this respect; and against a distinct trend of the age we urge—'the *old* is better.' We accept the great doctrines of grace on which happily the whole of evangelical Christendom is in delightful accord. We do not dare to decide between Arminians and Calvinists, nor have we any theory of our own as to church government. Our society has an elasticity that adjusts it without any friction to every kind of ecclesiastical environment where service for Christ is encouraged among the members of the church.

"I. *Personal Loyalty to Christ.*—At the same time we do lay emphasis on personal loyalty to Christ. We regard this as the foundation-stone of Christianity itself. On this point 'Endeavour' utters no uncertain sound. We are trusting in the Lord Jesus Christ and in Him alone for salvation. To the true Endeavourer the will of Christ is law. Personal loyalty to Christ in thought and word and deed, is emblazoned on our escutcheon, and no blot must ever be allowed to sully its glory. Any relaxation of this fundamental principle would be disastrous. We are not a social club, a mere mutual improvement society, a literary coterie—not even a church defence guild! All these excellent things may come under our broad regis. But we are, in a sense as thorough as ever Loyola conceived, members of the true 'Society of Jesus,' for whom the first and supreme test of life is, 'Lord, what wilt THOU have me to do?'

"II. *Loyalty to the Church.*—Happily this needs no elaboration in a gathering such as this. One has rather to guard our movement from the inferences drawn from our passionate insistence on the fundamental principle. For when Christian Endeavour advocates insist that this is the *distinctive* glory of their society, they expose the movement to grave misconceptions and prejudice.



"1. This way of talking of ourselves as if loyalty to Christ were *our* special watchword has a note of arrogance in it that repels. Surely we are not the only society of Christian people that are true to Christ! We have no monopoly of this loyalty. There were heroes before Agamemnon; there were Covenanters before 1881. In the country from which I hail we know something of loyalty to Christ, and the old banner of blue, with its legend 'For Christ's Crown and Covenant,' all weather-worn and tattered though it is, can stir hearts true as steel to Christ, though they have not yet given welcome to our modern covenant. Have you never heard of the 'Solemn League and Covenant,' signed by the whole nation in my 'douce and dour' country—and in many instances signed with blood? The tenor of its archaic contents was this—'For Christ and the Church.' No, we have no right to assume that our society exists *solely* for the emphasising of this great principle.

"2. Besides, this way of commending our movement misleads. An earnest, enthusiastic young fellow in the flush and glow of his conversion, hears that the distinctive 'note' of the Endeavour Society is loyalty to Christ, and he forthwith joins it. He might as well have joined the Salvation Army, or, I should fain hope, his own church. Only the Salvation Army would probably have some other questions to ask him over and above this of devotion to Christ. The authorities there would probably ask if the young enthusiast were willing to become a soldier and wear the uniform and be amenable to discipline!

"3. The speciality of Christian Endeavour is that loyalty to Christ, the ardour and enthusiasm of young hearts for their Lord, should find scope and channel for its activity and energy *in the service of the Church of Christ*. The society does not exist as an end in itself; it does not exist even mainly for the edification of its members. It exists for the service of Christ in and through the congregation and the denomination with which these members are, or ought to be, connected.

"This may be supposed to raise the question 'What is the Church?' But the constitution of the Society of Christian Endeavour admits of no such question being raised. It gives no occasion for any academic controversy. So far as the Endeavour constitution, binding on every member who voluntarily accepts it, is concerned, 'the church' is simply the congregation of Christian people with which the member is associated, and the denomination or church with which the congregation has a more or less close connection. An intelligent Endeavourer

must of necessity be in the best sense a loyal 'Churchman.' He knows why he is connected with the Methodists, for example, rather than with the Presbyterians. If he is an ideal Christian Endeavour member he will certainly know why he is a 'Bible Christian' rather than a member of 'Lady Huntingdon's Connexion.' Mind, he is not a bigot who sees no good anywhere outside his own church. He may enjoy a sojourn in a Friend's house, he may even go into lodgings with a Plymouth Brother, for the sake of variety, but the conclusion to which he comes as the result of his experience is—'After all, there's no place like home;' and the officers of his church, and the wearied heart of his minister, are refreshed and gladdened by his loyalty and his service. That is the beauty and glory of Christian Endeavour.

"III. *Loyalty to the Society's Methods*.—While these are the main principles of our movement, there are important subordinate principles which give distinctiveness to our organisation. We believe that in a moment of fine inspiration our honoured founder solved the problem of how best to conserve, foster, and utilise in the service of Christ through the Church the buoyant and inventive energy of youth.

"1. It insists that every member must confess Christ with the lips. It recognises that a large proportion of *life* is made up of our speech, and that no man can be said to honour Christ with his life who neglects to consecrate his tongue to His service. It exorcises the dumb devil that has so long terrorised good Christians. It assumes that even a young woman can speak on most subjects, and that there is nothing unseemly in her saying a word for the Lord to whom she owes all she is in these Christian realms.

"Every member must take some individual part in every meeting, except when the fatal prolixity of other members makes that a physical impossibility. Only this need not happen if the prayer-meeting committee act judiciously, tenderly, but *firmly*.

"2. It trains members in fidelity to engagements. No member must be absent from any meeting if at all possible. Attendance is not a matter of personal or social convenience, or of the mood of the hour. Attendance at the weekly meeting is an engagement to meet Christ, and is more binding than any business or social engagement. The trysting hour which we have made with Him is most sacred. No business engagement should compare with this in obligatoriness.

"A shower of rain in these self-indulgent days

affects church attendance more than a hail of bullets was wont to do in more strenuous times. This would not be if Christian people would regard public worship as an engagement to meet the Lord in His own house. Christian Endeavour must tell in the direction of better church attendance in the days to come. Meanwhile it is a splendid training to the conscience of the young Christian to regard as most binding the fulfilling of religious engagements. And on this, as on many other accounts, it deserves to be sympathetically received by the churches.

"3. It is a principle of Christian Endeavour that Christ has given to 'every man his work' in His Church. Christian Endeavour does not believe that religion consists in 'sitting under' a minister, however spiritual and however eminent, or in the mere 'waiting upon ordinances,' in which there may be no end of spiritual self-indulgence. The type of Christian that imagines that churches and ministers and church arrangements exist solely for his comfort and edification, has been a bane and oftener a bore to the Church. Most of our best people, through sheer lack of exercise, are in a state of chronic spiritual dyspepsia. It is this, and not because church members are peculiarly affected with high-strung nerves, that accounts for the captiousness, the quarrelsomeness, the unkind criticisms, the uncharitableness that we all deplore. The best prescription for this chronic invalidism of our churches is work—something to do for Christ. And Christian Endeavour, by its very name, by its admirable array of honest committeeism, by its insistence on monthly reports as to work not talked about but actually done, is teaching our young people one of the most salutary lessons. What splendid opportunities for Christian service are presenting themselves in the very necessities and clamant evils of our day. The programme of Christian Endeavour is not a narrow one. It includes every form of Christian enterprise that aims at the social amelioration and the moral and spiritual welfare of man.

"4. It is a principle with all Endeavourers that spiritual life and work cannot be sustained without food. It is insistent on this point, that in order to a healthy, active, robust, clear-headed, warm-hearted Christian life, we must daily regale ourselves on the Word of God, and hold constant fellowship in prayer with the Lord of life. This is simply essential. To this there is no exception. Neglect here means starvation of soul and utter feebleness and flabbiness in service. It is this

insistence of the study of God's Word and on prayer that has endeared Christian Endeavour to so many of the choicest of God's saints in every land and clime. It is from this that the strength, and perennial youth, and ardour, and beauty, and fruitfulness of our movement spring, and only in the measure of our loyalty to our covenant in this respect will our cause continue to flourish. The prayer-meeting is the secret of the success of the movement. Like the "tree of life on either side of the river," the prayer-meeting yields its fruit every month in the consecration service so characteristic. Whatever ebbs and flows may occur at the ordinary meetings, the monthly meeting is the unfailing springtide, when feeling runs high, and the quickened life flows with intense volume. It is at these meetings for prayer that the young Christian life gets its energies reinforced; here devotion, exposed to chills in the cold atmosphere of daily life, has its heat restored; here enthusiasm is fanned into still purer flame; here Jesus is felt to be still more dear and His quickening word more precious; here also, night by night, those that come from curiosity, or from an interest they cannot explain, are born again, and fresh joy thrills the hearts of Endeavourers. This is the training-school where the young and timid disciple first utters his faltering testimony for his Lord, and gradually gains experience for Christian service. Here the ripper experience of the more advanced encourages the less matured; here loving, glowing spirits spread around the holy contagion of their zeal and devotion; and the hour of fellowship, and of testimony, and of prayer all too quickly passes, but not without abiding issues that will outlive the stars.

Fellow-Endeavourers, let us be true to these principles to the maintenance of which we have solemnly pledged ourselves, and our movement will continue to advance, and the century about to dawn, ere it has reached its meridian, will see greater triumphs of our Lord than all the centuries have seen. We are not concerned about the Endeavour movement on its own account. Let it perish rather than it should outlive, in mere mechanical form, the spirit that inspired its inception. But we are concerned with the glory of our Lord, and we pray and work for the success of the Endeavour movement because we believe it has as its sole aim the triumph and the glory of our King.

This was followed by an address from the Rev.

James Alley, the youthful-looking President of the Irish National Union, whose subject was,

OUR METHODS.

Our methods. What are they? They are legion. Christian Endeavour has no hard-and-fast rules, no cut-and-dry methods. It does not deal in red tape. The four men in the Gospel story who brought their friend to Jesus, tried first of all the ordinary method of approach, and when that failed, they tried the extraordinary method of smashing a man's roof. Christian Endeavour cares little for the method, but everything for the end. If one method fails, it tries another. Mr. Arthur, the author of *The Tongue of Fire*, says, "The Church of Christ should be as inflexible as possible in its purpose to save souls, and as flexible as possible in the methods it adopts to secure that end." Christian Endeavour is as inflexible as possible in its purpose to win the young for Christ, and to train them for Christian service, but it is as flexible as it knows how to be in the variety of methods it adopts to secure that end. It believes in sanctified ingenuity, and in "diversities of operations."

Christian Endeavour methods, however they may vary, recognise the fact of man's fall, and emphasise the necessity of regeneration for every generation, and teach that there is no beginning for anyone before the beginning of faith. Recently in Dublin a strange statement was made by a member of a certain religious body, who said "Christian Endeavour is sending the young people of to-day blindfold to hell." What was the speaker's ground for this statement? Simply this, he discovered that Christian Endeavour received into its membership some who did not profess saving faith in Christ, and without taking the pains to inquire into what class of membership such unconverted persons were admitted, *assumed* that they were admitted into full membership, and that these were the young people whom Christian Endeavour set to do Christian work! He proved himself lacking in accuracy, if not in veracity. It is true that Christian Endeavour (like the Young Men's Christian Association) welcomes those who are not Christians into Associate membership; but it does so that it may win them for Jesus Christ.

Christian Endeavour methods are always *spiritual*. Our aim is spiritual, and can only be reached through spiritual methods. Christian Endeavour stands for the culture of the whole man, but the most success-

ful Christian Endeavour Society, all other things being equal, is the one that is truest to the great spiritual aims of the movement.

Christian Endeavour methods do not, however, confound dulness with spirituality, or prosiness with piety. Not knowing much of London papers, I purchased on Saturday evening one that has more sympathy with horse-racing and betting than with our great movement. Although all the leading dailies have given it such liberal space, and appreciative articles, hear what this paper says: "If you happen to meet a sad-looking man, clad in a linen dustcoat, a straw hat, and wearing a diamond-shaped badge, you may take him for a Christian Endeavourer." I have no objection to the linen coat and the straw hat. I could wish, in spite of conventionalities, that we were all wearing them in this sweltering heat. But I challenged the "sad-looking." I have never been at a race, but, living not far from an Irish racecourse, I have come to the conclusion that if you want to see sad-looking folk, you must watch the people who frequent these places; while I doubt whether a happier crowd could be found anywhere than this which is thronging our World's Convention. Endeavourers take no stock in melancholy; they try to make the world in general, and the Christian Endeavour Society in particular, as happy and heavenly as possible. They believe in a comfortably furnished room for their meetings if it could be had. If not, skilful Endeavourers everywhere know how to curtain off a portion of the schoolroom, and friends are found somewhere to provide chairs instead of stiff forms. There are no cliques in the ideal Christian Endeavour Society, and no stranger ever feels he is not wanted. All Endeavourers try to be like that minister, of whom one of his congregation said, "His hand-grip is like a yard of new flannel round your heart." They cultivate the spirit of comradeship, and are striving to give back to the Church its badge of love.

Christian Endeavour methods centre round the weekly prayer-meeting of the society. John Wesley more than a century and a half ago found that the best way to help spiritually those who came to him was the gathering of them into classes which met weekly; and Christian Endeavour in order best to accomplish its end, the winning of the young people for Christ and training them for His service, gathers its members into classes or societies which meet weekly. In order to avoid the accumulation of a merely nominal membership, and so that its members may to the utmost use the opportunities the weekly

meeting of the society affords, active members enter into covenant with the Lord Jesus Christ to be present whenever possible, and to take part in every meeting. This of course is the method which has been most sharply assailed. My friend Mr. Baer tells of an American who got his tooth extracted by a new method, which unfortunately extracted also the man's backbone so that he "wobbled" ever after. I am afraid a society without a pledge would be a "wobbler." If you press the critic you will find that the clause of the pledge to which he objects most is that about taking part in every meeting. But objection of this kind can only arise from misconception. There are a score of ways in which "taking part" is made easy for beginners, and there are tens of thousands of young men and maidens using their voices for Jesus who but for Endeavour might have been silent Christians—a class already numerous enough.

Lastly, Christian Endeavour methods are not self-centred. A society exists for the service of Christ through the church of which it forms a part, and more for the well-being of the church than for the success of the society. True Christian Endeavourers are to the utmost of their time and opportunity the best Sunday-school workers, the best temperance workers, the best tract distributors, the best district visitors the church possesses. In the churches of which I have had charge during the last six years the most regular attendants at the week evening services of the church were the members of the Christian Endeavour Society. And it should be noted that the Endeavourers of the world are not only supporting quite a number of missionaries on the foreign field, but, what is infinitely better, giving of the choicest of their members, young men and maidens, for the world's evangelisation.

Methods! The only justification for any method in Christian work is its success. Thank God Christian Endeavour methods have succeeded. Let us use them more earnestly, more constantly, and let our trust be, not in methods however good, but in God alone. Thus will Christian Endeavour become mighty to aid in the great work of winning the world for Christ.

The Rev. H. Smith, Birmingham, then "put in the rousements" by giving an address on

OUR AIMS.

The first aim of Christian Endeavour was to get young people into saving touch with our Lord Jesus

Christ. They could not save themselves, but Jesus could save them. "As many as touched Him were made whole." That touch brought to the soul a new purity, a new peace, a new life. It kindled a new and passionate devotion to Jesus Christ. It rendered the keeping of young people in connection with Sunday school and church easy. Their second aim was to help to grow Christians of the highest and noblest type of character. They did not want to make Christian Endeavour Christians, but New Testament Christians—loving, joyous, peaceful, longsuffering, good, faithful, meek, self-controlled Christians; men and women of enlightened, sensitive conscience, in whom righteousness had imperial sway, for whom it had enthralling fascination, so that everywhere and always they must do right though the heavens fall; men and women of courage, of fortitude, of triumphant unselfishness. They wanted their young folks to put off "the old man," but on no account to put on the old woman. Somebody had described a prig as an undersized animal which was greatly overfed for its size. The prig was a loathsome creature anywhere, but in the church he was most loathsome of all. From religious priggishness they wanted the good Lord to deliver all Christian Endeavourers. And they had absolutely no sympathy with Endeavourers who regard themselves as a sort of inner circle of the church—"a coterie, with just a slight flavour of self-righteousness and greater spirituality about it." No; their ideal of the true Endeavourer was that he should carry with him everywhere the pure white flower, not only of a blameless life, but of a gracious and fragrant Christian life. Lastly, they ought to develop Christians who would carry their Christian spirit and principle into all the details of everyday life. They had no sympathy with the Endeavourer who was sweet and courteous at "socials," but sour-tempered and forgetful of life's saving courtesies at home; who was "awfully nice" with "another fellow's sister" but boorish with his own sister. If they were at their best anywhere, it ought to be at home. Christian principle, too, must be carried into the small details of business life. They must disprove the statement that a man cannot be a business man and a Christian man at the same time. There should be no coming to business five minutes after the proper time, and eagerness to go away from it five minutes before the proper time. There should be honest earning of wages and honest paying of them. From trickery, from fraud, from prevarication of any sort they would keep themselves unspotted. Their word will be their bond. They had

no sympathy with a piety that was too saintly to go to the ballot-box—that left publicans and sinners to elect members of local boards or representatives to Parliament. A vote was at once a pebble which could be hurled at the devil and a stone with which one might help to build up God's temple on earth. Insanitary dwellings would be to true Endeavourers the satanic in another shape. The overcrowding of houses in our teeming centres of population, which made a clean, healthy, modest life almost impossible, would fill their hearts with horror, their tongue with words of condemnation, their hands with deeds that would aim at ending this terrible iniquity at all costs. Against the social evil which polluted our streets, against the gangrene of gambling, above all, and supremely, against the pestilential, debauching, soul-destroying, hell-filling drink traffic, they as Endeavourers were sworn, implacable, undying foes. Cost what it might that Goliath must be felled and spoiled of its strength. In their churches they stood for loyalty to their own denominations, their own pastors, their own Sunday schools. They had no sympathy with sluggishness and indifference to the needs of the masses. They would be no party to pitting home missions against foreign missions. The gospel was the right of all, so it must be sent to all.

In a word, their aims as Christian Endeavourers were deep as the springs of thought and motive, pervasive as life itself, wide as humanity.

The exposition of Endeavour methods was continued at the

SCHOOLS OF METHODS,

which proved to be very popular as well as very profitable departments of the Convention. They were fortunate in their leaders, and to report them fully would mean doubling or trebling the size of this report.

Professor Wells had a large audience in the Theatre on Wednesday morning, and the numerous questions which he was called upon to answer—and which he answered as few others could have done—showed that he had a deeply interested audience.

His address was a study in Christian Endeavour anatomy, and as it proceeded a few of the hearers felt as if they and their societies were being vivisected. First of all the Professor set up a curious featureless figure, with some resemblance

to a human being of the male persuasion. It had neither hands nor feet, nose nor mouth, eyes nor ears. It was also very flat and "wobbly." This was the symbol of a certain type of Christian Endeavour Society. Mr. Wells then proceeded to make it what it ought to be.

He produced, and fixed in their places, EYES, representing the *Look-out Committee*. There were two eyes—one to look for and attract new members, the other to look after old members, and use all loving and prudent means to keep them faithful. The addition of a NOSE suggested the *Flower Committee*. A proper committee sniffed in one direction for flowers for nothing, and in another for money with which to buy them. Various methods of accomplishing this were suggested, and also how to make the best use of flowers—in the Sabbath school, the minister's vestry, among the sick and aged, on members' birthdays, and so on.

A *Prayer-Meeting Committee* must get members to use their voices, and also get the timid to leave the "verse-readers'" class. It must vary the consecration service, and devise ways of freshening the ordinary meetings, and so the Professor adorned his dummy with a MOUTH. Next came EARS. These represented the *Praise Committee*. There were two of them, representing the double duty of the committee, to develop a spirit of praise, and improve its expression within and without the society.

A pair of HANDS represented the *Social Committee*, which looks after the hand-shaking. Do not have too many socials, but make them effective for the purposes for which they are intended.

Two FEET suggested the fact that the *Missionary Committee* goes "into all the world." Make missionary meetings interesting by the introduction of maps, diagrams, socials, curios, missionary bands for the study of special fields and departments, examinations. Then, of course,



PROF. AMOS R.
WELLS.

every committee needs BRAINS, but especially the *Executive Committee*. It ought to meet regularly once a month, preferably a week or so before the monthly business meeting of the society.

The BACKBONE was produced in separate vertebræ, the clauses of the covenant-pledge. The whole was stiffened by the "trusting" nerve. Much amusement was caused by Mr. Wells' remark, as he inserted the backbone in the dummy figure, "I wish I could put backbone as easily into some societies and into some Endeavourers!"

Then came the insertion of a HEART, with an appeal that went to the heart of every hearer. "Are you working, not for friends, but 'For Christ and the Church'? Are you making conscience of it all? Is the great aim of all your endeavour to please Him? Then only can you be a true Endeavourer and hope to receive the Master's 'Well done!'"

Not less helpful was the School of Junior Methods, which held its sessions every day, and greatly added to the enjoyment of Junior workers; but Junior doings deserve to have a chapter to themselves. This one may fitly close with a glance at another interesting feature of the Convention—the

WORKERS' CONFERENCES,

held each day in the Theatre, from one till two, and conducted by the Rev. C. M. Sheldon, the world-famed author of *In His Steps*. Though these were, as one of the newspapers called them, "Sheldonian" rather than "Endeavour" meetings, they were very much on the lines of the "Free Parliaments" which are so popular among Endeavourers, and many of the questions dealt with the work and the responsibilities of Endeavourers. To most of those who attended them, however, these conferences were interesting because of the opportunity they gave for informal intercourse with a man whose books have deeply impressed his age, and who is recognised by all who come into contact with him, whether or not they agree with his views, as a man who is singularly earnest and sincere,—as *The British Weekly* said in a report of the Convention, "a single-

minded idealist with a simple message." He does not, however, look like an idealist, or even like a typical minister. He has the appearance of a prosperous, kindly business man. His manner is modest, even retiring, but his eyes light up when he talks, his laugh is ready, and he exhibits a good deal of genial shrewdness, with occasional touches of American humour, although he has but little of the American accent. He seemed particularly happy when, on the platform of the Theatre, he faced two thousand eager young people, who had come prepared to ply him with questions. Each day's conference opened with praise and prayer, and then Mr. Sheldon invited the meeting to resolve itself into a question-class. It needed no second invitation, and questions rained upon him from all parts of the building for every one of the sixty minutes of those three conferences, and were answered with wonderful promptitude, and an occasional touch of dry humour. Even personal questions were tolerated, as long as they had any shadow of bearing upon the problems under discussion; and once or twice, when a crank or a zealot went a little too far, Mr. Sheldon met him with the suggestion of a smile, and a "flank movement" which showed that an idealist can be "cute."

Some specimen questions and answers may be given.

What does the Christian Endeavour Society in your church seek to do to improve the civic life in your community?

"Well, as an illustration of what we try to do, we had an election recently. Two candidates were up for the office of mayor. One stood for temperance, the other for the liquor traffic. We faced the situation. We called together all the Christian Endeavour societies in the city. We counted the voters who were Endeavourers—and the young women vote with us as well as the men—and found we had one thousand. We nominated our temperance man. We elected him, and he sits in the mayor's chair to-day. What we did you can do."

How can the Christian Endeavour Society best help the church, Mr. Sheldon?

"I want to tell you about our society, because it may help yours. I preach only once on a Sunday, and my Endeavourers take the evening service. I say to my people, 'If I preach you one sermon, the best I can make, it will keep you busy to live it out in a whole week's time.' Before the evening service the leaders of the Endeavour meeting and myself have a short conference together. We pray, and at seven o'clock we go out to our service. They go on with their meeting for one hour. At eight o'clock I try to drive home the truths of the topic that they have been talking about for the hour, and to clinch them."

Following up the remark about one sermon on Sundays, Mr. Sheldon said, "I say to my brother ministers over there, 'Why should you take time and strength to prepare two sermons for a Sunday? Your church should give you that time to work with your young people and teach them to work.' I set my Endeavourers at mission work in the district. Now, when I am eight months absent from my church, there is no organisation which means so much to me as my Christian Endeavour Society."

Is it possible to reconcile the teaching of Jesus with the competition of business?

"The competitive system *could* be shot through and through with Christianity, but I do not *think* it is."

What do you consider the first duty of the Look-out Committee?

"Ah, where there are so many important duties, it is difficult to name the *first*. It is to meet together in prayer, and pray for wisdom to know what to do. They will get the wisdom, and after that the particular duties

of the committee can be decided by local needs."

Would you recommend a pastor to give up his week-night prayer-meeting to the Endeavour Society?

"No, sir; I think the pastor should keep the prayer-meeting in his own hands."

Ought a Christian Endeavour meeting to be continued for more than an hour?

"Yes, if there is a live interest in the meeting that keeps it going; not otherwise."

Ought all societies to take part in municipal affairs?

"I think every church ought to be working at local problems—at least at one local problem."

When an Endeavourer can't attend both the church prayer-meeting and the meeting of the society, which should he select?

"It can't be determined always by a hard-and-fast rule. It depends on circumstances, and the Endeavourer should settle it by personal conference with his pastor."

Do you smoke here, Mr. Sheldon?

"I don't smoke anywhere. I try to do the same here as I do at home. And right here let

me say that the American Christian's objection to smoking is not so much because of its hurting the health as that smokers are apt to develop a certain kind of selfishness. The Christian Endeavourers that I know in America don't have this habit."

How often do you think the pastor should be at the Christian Endeavour meeting?

"As often as he can."

Ought moderate drinkers to be accepted as active members of the Christian Endeavour Society?



REV. C. M. SHELDON.

"No!" This uncompromising reply was received with loud applause.

But is it wise or Christian to make an inquisition into the private affairs of our members?

"No; inquisitorial processes are dangerous. Still, as regards the question about moderate drinkers, I must re-affirm my opinion that their names ought not to be found in the active members' list."

In view of Rowntree's book on Prohibition would you advise Endeavourers to go in for Prohibition?

"Yes; in spite of any book. With the governor of my State I can honestly say Prohibition at its worst is better than High Licence at its best."

How can we all be a power against the drink traffic?

"The first thing we must do is to absolutely cut off every connection with it entirely. I don't know a single church member in our city of Topeka who drinks intoxicating liquor."

What attitude do your churches in America take towards men engaged in the liquor business holding office in the Christian Church?

"We don't face such conditions in America. In the State of Kansas, where I live, the brewers and the whisky men rank with criminals, and in other States they don't move in good society either."

What should be the Church's attitude towards raffling at bazaars?

"Oh, I think the whole thing's wrong," vehemently answered Mr. Sheldon. "When the Lord's people want money for His work let them put their hands down deep in their pockets."

What sort of house do you live in, Mr. Sheldon, and how far do you follow your own teaching about doing away with luxuries?

"I live among my own people, in a house which cost about fifteen hundred dollars. Jesus did not quarrel with the things a man had. He often went to dine with rich men, and He rebuked them for their selfishness too. I do not think Jesus would say we should not have pianos and pictures. Luxuries — a good deal depends on

what you mean by that word — can only be allowed so far as they help a man to serve his fellow-men."

Can a man be a Christian and work every Sunday in the year?

"Well, I couldn't. Rather than work under those conditions I would get out of that place."

An American railway man who works every Sunday in the year, asked—

What is to become of Christianity among us?

"Suppose all the men of Christian faith in the railway service should strike on this question, it would create a revolution in the business."

What should be the attitude of Endeavourers to the orthodox socialists of this country?

"I am not afraid of the word 'socialist' with the word 'Christian' in front of it."

Is it right for a brother to make his wife stay at home to cook his Sunday dinner?

"Why do you stop with the wife? Why do you not say, What shall we do about the girl? I believe that all our Sunday arrangements should be the simplest possible, and that everybody in the house should have a chance to go to God's house."

How about our grocer of whom we buy our staples, who in connection with these sells liquor?

"What did you English people do when it came to patronising a paper that was going to issue a Sunday edition?"

If Jesus wouldn't drive a car on Sunday, would He ride in one?

"No. On Sunday I walked eleven miles to preach three times rather than do it. If the sentiment of the Christian people would rise up in behalf of the 'bus-drivers, we should have a revolution."

Is it right to hold shares in railway stock when one-seventh of its profit is secured by Sunday travelling?

"I cannot hold it, but I am no pope, and I can only be dogmatic for myself. You must face these questions for yourselves, and every man must be fully persuaded in his own mind."

What ought to be the Endeavour attitude toward the modern military spirit?

"They ought to seek to put down the spirit

of war. The whole spirit of Jesus is against militarism."

What about the war in South Africa?

"I have had that question put to me more than once since my arrival at the Convention. I can only repeat what I have said. War is unchristian, and if Jesus Christ were among us to-day He would surely rebuke the spirit of militarism."

The conferences closed with prayer. Those who attended them felt that it had been quite worth while to miss luncheon in order to be present, and when they bade Mr. Sheldon farewell on Wednesday it was with a good deal of regret at parting with a friend they had learned to love, even if they were not all in absolute agreement with him.

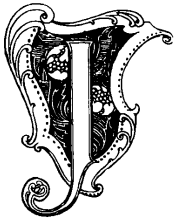


A NOTICE BOARD.

CHAPTER XX.

"J.S.C.E."

The Junior Headquarters—School of Methods—The Junior Rally—Mrs. Clark on Junior Work.



JUNIOR workers were well catered for, and the Junior Headquarters, in the East Picture Gallery of the Palace, proved to be, in more senses than one, "a very warm corner." It certainly looked like a workshop of a new and delightful kind, for its walls and screens were crowded with diagrams, pictures, and mottoes, and an exhibition of Junior methods and appliances, with a number of excellent object addresses provided by the Sunday School Union, attracted each day a swarm of Junior workers, all armed with notebooks and pencils, and all adepts at asking questions. This exhibition was the special charge of the Rev. Charles Wickham, author of *The Master's Method*, assisted by several London Endeavourers, who generously gave of their thought and time to help their fellow-workers. In this, as in other departments of the Convention, thanks are due to a number of out-of-sight helpers, who never wearied of the inevitable drudgery that had to be done behind the scenes; and Convention workers know that one of the busiest of the sub-committees was the Junior Committee. It began to meet in September '98, at first under the leadership of Miss Weatherley, and afterwards with the Rev. Charles Wickham as convener, its indefatigable secretary being Miss K. Cranfield. Sending out over four thousand circulars, and writing some four hundred special letters was only a part of her work.

Mr. Wickham lived at the Junior Headquarters during the Convention, and at intervals, whenever a sufficient audience had gathered, he gave descriptive addresses. On Monday he gave also a short lecture on the art of gaining attention, and the use of pictures and symbols, and on Wednesday, with the aid of a company of twenty-two Juniors from Walthamstow, he conducted a demonstration entitled "The New Crusade," in the Theatre. His little helpers excited a good deal of interest as they marched to and fro with their floral banners. On Tuesday, Miss E. B. Vivian, of the British National Council, gave a bright chat about the Intermediate Society. From her own experience she recommended it as the very thing that is needed in every church where there are boys and girls "too big," at least in their own estimation, to be classed with the Juniors, and too shy to take part in the Young People's Society of Christian Endeavour, where they naturally get but little share of committee work, and are seldom or never expected to lead a meeting. Miss Vivian put in a good word for the "hobbledehoys," who are apt to be neglected or misunderstood, and declared that the Intermediate Society is the ideal means of developing them.

On Wednesday, Mr. Newton Jones, the children's evangelist, who has done a unique work under the auspices of the Sunday School Union, contributed a sympathetic address on personal dealing with young children, and from his own experience gave many valuable hints and encouraging incidents. In

addition to the foregoing, Junior workers had at least one other special meeting each day. On Monday the Rev. C. E. Eberman led a most enjoyable meeting in Tent Mizpah. Mr. Eberman is an expert and an enthusiast, and he kept the meeting in hand, and at the high-water mark of interested attention, in a manner that was of itself a valuable object-lesson to Junior leaders, while his colleague, the Rev. R. F. V. Pierce, D.D., who has a skilful hand and a most winsome manner, gave a fascinating "chalk-talk," which showed how truth may find entrance at Eyegate. Candles, tinctacks, beans, pigs, and roses were all made to preach in a way that could not easily be forgotten, and that will certainly bring coloured chalks into fashion in a good many societies. On the same day the versatile Professor Wells conducted a school which proved to be one of the liveliest meetings of the Convention. The Theatre was packed with leaders of, and workers in, Junior Societies, and the attendance was an encouraging indication of the immense interest taken in this particular branch of Christian Endeavour work.

Professor Wells congratulated himself on having, even more than other Convention speakers, an audience of *workers*, and prophesied that they would all go home and put his suggestions into practice. His lecture was packed with points, and one of its pleasant features was the co-operation of the audience. It was permissible for any worker to ask questions at any stage, and the delegates made ample use of this privilege.

The professor began by stating that the real solution of all Junior problems is—*get the right superintendent*. When he—or she—is secured, other things follow in due course. These "other things" were memorised by means of a large sheet, on which were fixed, in bold lettering, the words,

JUNIOR CHRISTIAN ENDEAVOUR.

Each of these letters was considered *seriatim*, with reference to some method of Junior work.

J. *Junior Committee*.—This should be composed of members of the Young People's Society of Christian Endeavour, each member having charge

of a subdivision of the society or a committee. Let young men take the boys in hand.

U. *Use the Juniors*.—Have one always to lead the prayer-meeting. Superintendents should do as little as possible. "Never do what you can get others to do," is a good rule. *Not* to use, is to abuse the Juniors. Teach them to use the blackboard, to correspond with other Junior Societies. Let Juniors take up the collection. The question, How could they be used? elicited replies to the effect that the Juniors could take up the Sunday offerings in the church, distribute flowers, and visit the aged and sick folk. At this point a delegate created a discussion by stating that he thought it unwise to give the responsible work of the church to the Juniors when the church members looked to do such themselves. The professor thought the children could do it if supervised by the Seniors. The relation of the Junior Society to the older one, and to the church, was of the closest kind, and the Juniors should be graduated into both the Young People's Society and the church. He added the wise word, "Use suggestions if they *fit*; if not, discard them."

N. *Next step, or graduation*.—Keep the *future* always in the view of the Juniors. "Always be on with the new love before you are off with the old." Have a "Graduation Day," and present the graduates with a Christian Endeavour Pin or some memento of their transition from Junior to Young People's Society. Let the older society give a social occasionally to the Juniors.

I. *Interest*.—The boys especially. Have a boys' evening, with games. Have a boy president. Encourage boys' museums. Have special boys' addresses from fellows of the Young People's Society.

Interesting the boys is not so difficult as might be supposed; to give them something to do is the very best way to secure their attachment to the society. To interest them thoroughly, the leaders must make a study of boy life. Visits to local museums can be easily arranged with great profit. To maintain order in the weekly services, the most restive lads might be placed in some office of the society, subject, of course, to the

direction of the superintendent or Senior leader.

O. Order.—Have an "Honour Roll." *Mean all you say.*

R. Relief work.—Have a list of old folks—members of church not able to attend—and visit them.

The youngsters heartily enjoy taking flowers to almshouses, hospitals, and sick people. Many little hearts had been brightened and cheered by the Juniors distributing the toys they had procured for a "Toy Service." Interesting the children in this kind of work is of the utmost importance.

C. Catechism.—Very necessary. *Don't drive it in.* One question at a time. Get the *sense* of each question and answer, and have different people to explain.

The professor remarked that in America he has been trying to revive the Catechism, and where societies had adopted the plan success invariably followed. In response to an inquiry as to what Catechism should be used, Professor Wells had a splendid opportunity to drive home the fact that each society exists for its own church, and therefore the Catechism used by its own church or denomination should be the one adopted.

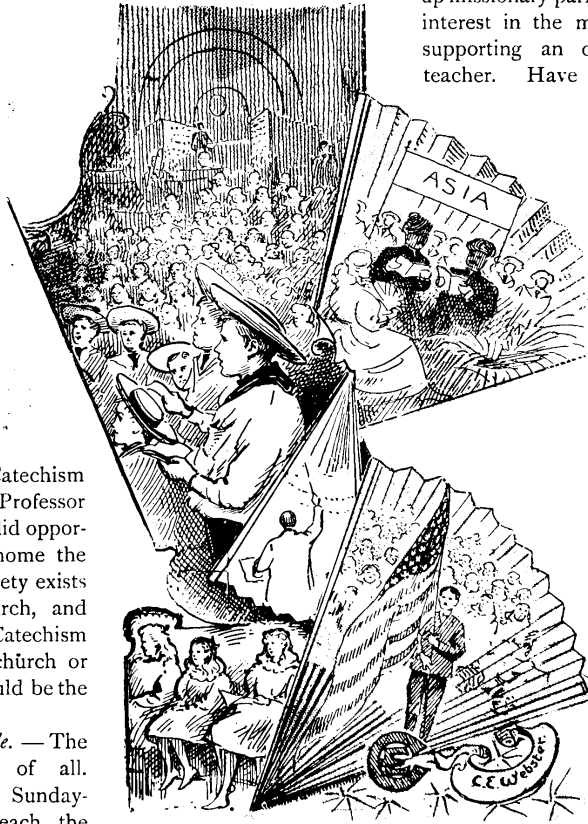
H. Holy Bible.—The most important of all. Don't duplicate Sunday-school work. Teach the order of the books; dummy

books of wood with names printed on are useful. Teach the use of the Concordance. Have all members bring their own Bibles, and teach the events in Christ's life in order. Have book studies—twelve in Genesis and twelve in Acts, etc. Make them search; give text with chapter, not verse. Sing verses giving the books of the Bible. Have object-lessons—the Bible suggests many. Systematic study is important. Teach the Juniors how to mark their Bibles, and encourage them to memorise verses.

R. Reaching out.—This means missionary studies. Museums—you can write to missionaries for objects. Make maps and mottoes; get up missionary parliaments. Have some interest in the mission field, such as supporting an orphan or a native teacher. Have deputy missionaries and missionary bands, one for each country.

I. Intemperance.—Every Junior Society ought to be a Temperance Society. Provide temperance recitations and literature. Have reports of Band of Hope meetings. Have experiments, such as cooking an egg with alcohol. There was some laughter among the ladies when the lecturer advised making a temperance drink "of orange juice and baking soda."

S. Socials.—Go in for variety and novelty. Get up an art gallery and museums. In



PEEPS AT THE JUNIOR RALLY.

summer organise walks and picnics. Use the social to help special work—for instance, you may have a missionary social.

T. *Trial members*.—Don't admit all applicants at once. Have a simple pledge for attendance and behaviour only, and then admit to full membership at the discretion of the superintendent. Have no age limit.

I. *Instruction in general knowledge*, such as the elements of sanitation, church history and doctrine, and citizenship. Be thorough, and make sure the youngsters *know* one thing before passing on to another.

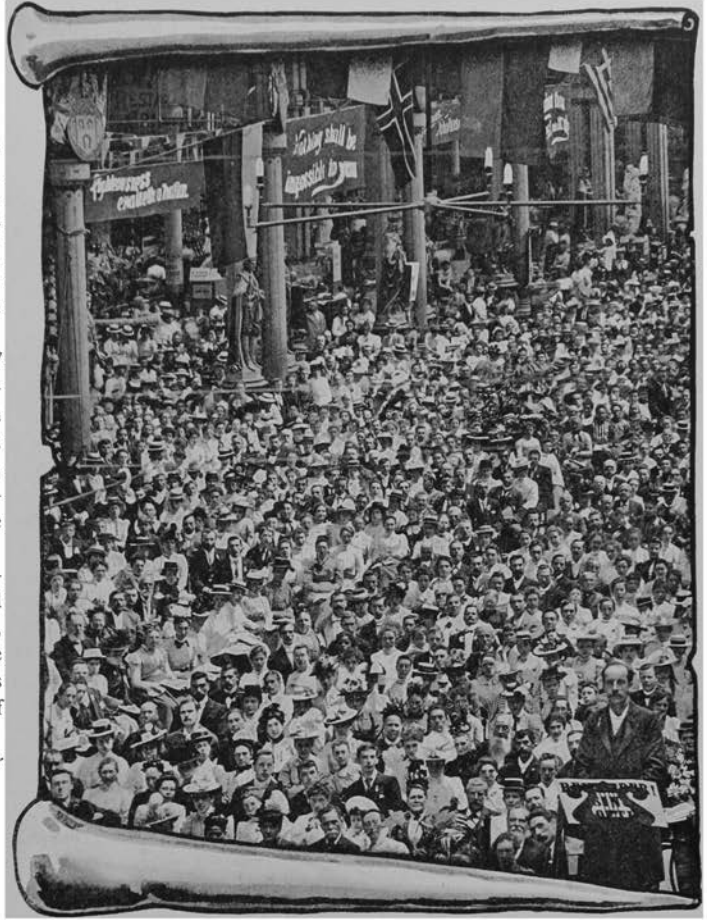
A. *Animals*.—Have Humane meetings with "Band of Mercy" literature, etc., give instruction about the care of animals. Offer prizes for essays, scrap book of stories *re* animals, etc.

N. *Nosegay or Flower Committee*.—Remember members' birthdays. Have collections of wildflowers. For a summer meeting, ask each member to bring one flower and tell what it suggests. Distribute seeds and cuttings, and give prizes for the use of them. If you can, have a Junior garden.

Just here, unfortunately, it was announced that the time was up, so Professor Wells hastily gave the words for the letters of "Endeavour," and left his hearers to enlarge upon them.

E. *Encouragement*.

N. *New members*.



A SECTION OF THE AUDIENCE AT THE JUNIOR RALLY.

D. *Devotional element*.—Make a special point of prayer.

E. *Enthusiasm*.—Find out what the children like best.

A. *Adults*.—Especially parents.

V. *Voices*.—Look after the singing.

O. *Officers*.

U. *Unions*.

R. *Rewards*.

THE JUNIOR RALLY.

Wednesday, however, was the great day for the Juniors. Miss Cranfield, assisted by Miss Gittens, and a number of other ladies, brought over a thousand Juniors from all parts of London to take part in what Mrs. Clark declared to be the best Junior rally she had ever attended. Some of the most enthusiastic contingents came from such distant localities as Bexley and Thornton Heath; twenty-six youngsters from the latter place had to start at 7.30 a.m. to arrive in time. But their energies never flagged, and the only complaint expressed by a Junior was that "the day was so dreadfully short!"

Their rally was certainly the prettiest of all the Convention meetings, — one of the newspapers described it as a "daylight fairy tale," and it would be difficult to decide whether the Juniors who took part in it, or their Seniors who listened and looked on, enjoyed it more.

By eleven o'clock the great orchestra in the Central Hall, which was already packed with an expectant audience, was filled with little ones, many clad in the Convention colours, white and red, whilst the merry chattering of childish voices made pleasant music.

The appearance of the Rev. Carey Bonner was the signal for a great ovation, but soon mere excitement was exchanged for devotion as the voices of a hidden choir sweetly rendered the well-known line, "Blest be the tie that binds." This hymn formed the *motif* for the Cantata, entitled "Comrades," which Mr. Bonner had specially composed for the occasion, and was mystically interwoven with solos, quartettes, and choruses which spoke of various points in the covenant of Christian comradeship. They told of trust in God as the only basis of true comradeship, prayer as the outcome of trust, Bible reading, the indwelling of Christ in the heart, the golden rule, the gladness of comradeship, fighting for the right, salvation for service, the British welcome to children of other climes, the union of all in Christian comradeship of service for the world. Truly a noble conception!

Mr. Willson Parish presided at the great organ, and Miss Minnie Jones and Mr. Eric Dudley charmed the audience with their solos, but the children carried off the honours of the day. Their fresh young voices rang out with exquisite sweetness, their bright faces and summer dresses made the orchestra look like an immense flower-bed, and when they rendered their action songs and flag drill the enthusiasm of the onlookers was unbounded. In one action song the boys imitated rowing; in another they gave a merry whistling chorus.

A hearty greeting was given to the sailor boys from Dr. Barnardo's Homes, and a touch of pathos was added to the pretty scene by the crutches carried by two or three. The boys and girls from Spurgeon's Orphanage were there also, uniting their praises to the great Father with those who hailed from happy homes.

That Mr. Bonner has a genius for controlling Juniors was shown when he led the youngsters through a series of unrehearsed exercises with fans, flags, and handkerchiefs. They were instantly obedient to his slightest signal, though the audience were so uncontrollable in their expressions of appreciation that to restore quiet Mr. Bonner had to exhibit a great placard on which was printed "Silence!" In the last song of "Comrades' Greetings," the climax was reached. A procession of children represented continents and countries where Christian Endeavour has taken root, and Dr. Clark's son, Harold, carrying the Stars and Stripes, headed the band which represented America. He had a great reception, and accepted it with a graceful modesty that was worthy of his father's son.

In an adjoining hall a great crowd was listening to "Messages from the Churches," and so it was only fitting that the Juniors should have their message from one who might well be called a saint. Mr. Bonner had written to tell Mrs. Luke, the venerable author of "I think when I read that sweet story of old," that her hymn would that day be sung by twelve hundred Junior

Endeavourers. Mrs. Luke was not well enough to be present, but she sent a brief message:—"DEAR BOYS AND GIRLS,—I send my love to you all, and pray that you may give yourselves, hearts and souls, to our Saviour's happy service from this day forward." When this message had been read, Miss Marianne Farningham, another honoured worker who has written immortal hymns for children, stepped forward and prayed, in very simple but very touching words, for Mrs. Luke and for the children who had heard her words and sung her beautiful hymn.

"Hallelujah! Hallelujah! Hallelujah!" These were the last words that rang out in the Junior rally, and every heart united in their ascription of praise to God.

Afterwards, as the juvenile choir had tea in the Grand Saloon, Dr. Clark looked in, and delighted the small people by a few kindly words, after which he shook hands with them all "in Chinese fashion"—that is, by shaking his own hands at them while they shook their own hands at him. For

the youngsters who were old enough to be worshippers, this was the crowning event of the day, and there is no doubt they will remember it all their lives.

In the afternoon Mrs. Clark gave one of her inimitable talks in Tent Endeavour. Juniors are Juniors all the world over, and the story of her difficulties and successes with Transatlantic children was very encouraging for British Junior leaders. She advised careful preparation before a child signs the pledge; a preparatory class, in which candidates for membership may be taught the meaning of the pledge and the obligations it entails. She recommended that when Juniors



MRS. F. E. CLARK.

graduate several should be transferred at once. It is a good plan to have regular times for transfer, every three or six months, according to the size of the society. In reply to a question as to whether active Juniors should be allowed to join the Young People's Society as Associates, Mrs. Clark gave an emphatic negative. "If they have kept the Junior pledge they are assuredly fit to sign the other."

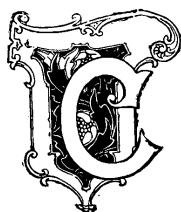
Junior Membership Pledge.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do: that I will pray and read the Bible every day; and that, just so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the Society when I can, and will take some part in every meeting.

CHAPTER XXI.

Some Developments.

The Quiet Hour—The Tenth Legion—Floating Endeavour.



CHRISTIAN Endeavour is many-sided, and the gatherings at the Alexandra Palace emphasised the important fact that it was organised not so much for creed as for character; not so much for doctrine as for doing; not so much for sermons as for service. Not that sermons, doctrines, and creeds are overlooked, or in the least underrated; but it is recognised that they are largely the means to an end. It stands for training, for growth, for organisation, and, above all, for saving, in the broadest sense of that great word, save; saving from sin, saving to service. Not even the World's Convention was big enough to illustrate all its activities, but some of its significant phases were illustrated at conferences and rallies which were not less interesting than the greater meetings of the Convention.

On Tuesday afternoon Dr. Clark presided in Tent Endeavour over a conference on two Christian Endeavour developments that are very near to his heart—the “Tenth Legion” and the “Quiet Hour.” After prayer had been offered by Mr. George Clark, Dr. Clark recounted the history of these two developments, which are not yet as widely known as they ought to be, although many Endeavourers in America have borne testimony to their usefulness. As was only natural in the early days of Christian Endeavour, large attention had to be given to methods—the prayer-meeting, the business of the society, and such-like matters. But Christian Endeavour did

not stop with these activities; behind the “doing” there was the “being.” So, in the evolution of the movement, there was, under Divine guidance, as he believed, the suggestion of the Quiet Hour, which was adopted by the United Society in '97. It was no new thing; in the early dispensations men had walked with God and practised His presence; but every new generation, every new organisation must learn to practise for itself, and so it had to come to Christian Endeavour. At first it was called “the Morning Watch,” but some who could not find time for prayer and meditation early in the morning were able to keep the season of communion during the day, and at one of the Conventions it was proposed to change the earlier name for “the Quiet Hour,” which has come to be the Endeavour name for seasons of quiet communion, whether in large conventions, local society meetings, or the life of the individual Christian. There are now over 20,000 enrolled as Comrades of the Quiet Hour, and many more keep it daily without being enrolled. Dr. Clark spoke of the power which is received in these quiet seasons, which are never for the mere enjoyment of the

The Covenant of the Quiet Hour.

*Trusting in the Lord Jesus
Christ for strength, I will make
it the rule of my life to set
apart at least fifteen minutes
every day, if possible in the
early morning, for quiet medita-
tion and direct communion with
God.*

believer, but also for the equipment of the disciple, who longs to go out and do his Master's work in the world of sinning and suffering men and women.

Dr. Clark then called on the Rev. J. G. Raws of Adelaide, Australia, to give an address on

THE QUIET HOUR.

BY THE REV. J. G. RAWES.

Body, mind, and spirit need the quiet hour. The body demands sleep. When there were so many coming and going, that the disciples had no leisure so much as to eat, then Jesus took them apart into a desert place, that they might rest awhile (Mark vi. 31). The mind must have seasons of repose. "All work and no play, makes Jack a dull boy." Every school, every college, recognises the imperative necessity of recreation. Provision must be made for mental rest and recuperation. The bow that is always bent loses its spring; the field which is ceaselessly cropped becomes barren. There is the same necessity for the quiet hour in the inner life of the spirit. Take the strong devout characters of the Old Testament, and note how evident it is that they were men who, like Enoch, walked with God. Abraham, Isaac, David, Daniel, were all sensible of the value, the preciousness, of the quiet hour.

How striking this is in the earthly life of the Lord Jesus Christ. The Evangelist Luke (v. 16) tells us that it was the Master's habit, His custom, to withdraw Himself in the deserts and pray. And scattered through Luke's narratives are such sentences as "He was alone praying" (ix. 18); "He went up into a mountain to pray" (ix. 28); "He continued all night in prayer" (vi. 12). Jesus began His Messianic work in prayer (iii. 21, 22). When His power was undisputed, and crowds followed Him every day, He was then more constant in seeking to be alone with the Father (iv. 42). And when His cup was filling to the brim, on the Mount of Transfiguration, in the Garden of Gethsemane, He detached Himself from all human companionships that He might be in unbroken fellowship with God. And so Jesus had peace at all times, in all ways (2 Thess. iii. 16); He had strength, for He had meat to eat that the world knew not of; and He had joy, for He was ever the Son in whom the Father was well pleased.

Coming down to our own age, men like Sir Henry Havelock, Lord Cairns, and General Gordon, good men, full of the Holy Ghost and of faith, were men

of the quiet hour. What time soever Havelock's men began their march, Sir Henry rose the earlier to have time with the Lord. However heavy the day before Lord Cairns, however far-reaching the judgments he had to deliver as head of the Supreme Court of this great Empire, Lord Cairns found the opportunity for entering the secret place of the Most High. And whatever the responsibilities and perils of General Gordon's lot, when his orderlies saw the tent door closed, and the little flag hung out, they knew that their leader was not to be called, because he was engaged with the Supreme. And these men were not only eminent for their piety, but they were wise and strong, men of far-reaching influence, for they were men who every day looked to the hills from whence cometh our help.

And there is a deep underlying reason for this. It secures our daily cleansing. "He that is bathed, needeth not save to wash his feet" (John xiii. 10). But he does need the daily washing of the feet, that the things of an evil world, which cling to him, and the impurities of his own inner self, may be removed. It secures our daily food. Not more dependent upon the manna were the Israelites of old than are we upon the bread which cometh down from heaven. And the saying "He that eateth Me he also shall live because of Me" (John vi. 57) suggests a leisurely act, even as that of the cattle that chew the cud. And it secures our continual guidance. I recall two men, one in business, one in the ministry, who were known as men of marked individuality. Both would thankfully have acknowledged that they owed whatever they had of calmness, self-control, strength of purpose, to the daily habit of being alone, one of them for never less than an hour, with God. This is a matter which deserves our attention. Every decade the rival claims upon our time, as ministers, officers of churches, teachers in the Sunday school, leaders and workers in this movement, increase. We desire that this great agency shall be used of God to build up all-round Christians. Men and women who shall take a practical interest in politics, stand against social evils—intemperance, gambling, impurity; be strong in domestic virtues, showing piety towards their own family and requiting their parents (1 Tim. v. 4). Southey the poet was a most methodical man, and he was explaining to a member of the Society of Friends how each half-hour of the day, from morning to night, was mapped up, and duly labelled for its appointed task. "Friend," said the man to Southey, "when does thee find time to think?" Amidst all these demands on our thought and interest, where

is the time for the quiet hour? How can Isaac go out into the fields at eventide to meditate, when he is expecting a telegram that Rebekah will arrive by the express that evening? But just as a bank keeps out the encroaching tide, some definite resolve, some pledge that this quiet hour shall be observed, will help. We shall realise that this engagement must be kept as well as others; and little by little these separate acts of fellowship with God will become habits of life; and the points of communion will come closer and closer, until they shall make one continuous line, a life of prayer without ceasing, an uninterrupted walk with God. In a sense we have no choice in this matter. "Apart from Me ye can do nothing," said our Lord (John xv. 5). If each day, by conscious effort, we turn not to Him for cleansing, life, direction, how can we go on? If you had a friend who removed to a distant place, and you never visited him, or cared that he should visit you, never even wrote to him, or cherished his letters, how long would your friendship last? It would die, like a plant refused moisture and sunshine. But if you corresponded, and met as often as circumstances would allow, keeping up in all possible ways your intimacy, why, your hearts would be more and more knit to one another, and your love would deepen, as the years came, as rivers do flowing down to the sea. Paul begins his Epistle to the Ephesians with a long ascription of praise to the God and Father of our Lord Jesus Christ, because He has blessed us with every spiritual blessing in the heavenly places in Christ (Eph. i. 3). And if we will claim our portion day by day, we shall find that His mercies are new every morning, and His compassions fail not. And God will give us restfulness of heart, and strength of purpose, because He will fill us with His own Holy Spirit.

At the close of this impressive address a season of silent prayer was called for by Dr. Clark, and then the consecration hymn,

Take my life and let it be
Consecrated, Lord, to Thee,

was softly sung.

The next speaker was to have been Mr. Wm. Shaw, Treasurer of the United Society, but he had been delayed by the burning of the ill-fated *Saale*, and did not arrive until after the Convention, so his place was taken by Mr. J. Willis Baer, who read Mr. Shaw's paper, interspersing it with delightful comments and "asides."

THE TENTH LEGION.

BY MR. WM. SHAW.

The Tenth Legion of the United Society of Christian Endeavour is an enrolment, not an organisation. The idea was originated in the mind and heart of Mr. W. L. Amerman, and was projected by the New York City Christian Endeavour Union in 1896. The officers of the Union soon saw that the idea was world-wide in its application, and in 1897, at their request, the United Society of Christian Endeavour took charge of the enrolment. Its growth has been steady and its value increasingly appreciated as the years have gone by.

More than 17,000 are now enrolled, and there are added to the list daily such as recognise God's claim to at least one-tenth of their income. Our motto is, "Render unto God the things that are God's," and our promise to give at least the tithe or tenth for His specific work.

The Tenth Legion takes giving out of the realm of impulse and emotion, and makes it a matter of duty and conscience.

It makes provision for the largest expansion as the grace of giving is developed in the soul. But it protects the soul from meanness and littleness by making the tenth the standard below which we will not go.

To those timid souls who fear that it is a return to Judaism we would say that the spirit of the gospel should certainly be as large and generous as that of Judaism, and that we make no mistake if we start where they left off and go on to perfection.

To others who may claim that all they have belongs to God and should be used for Him, we reply, True, but that is no objection to the definite setting apart of a specific amount for the special work of His kingdom, just as we make provision



for rent, and food, and clothing, and the education of our children.

I always question the sincerity of the man who claims that all he has belongs to God, but will not put aside a definite sum to be used for the upbuilding of His kingdom. He is like the host of people we find in our churches to-day who want to be good, but are unwilling to be good for something, some definite thing that the world can see and appreciate.

Our great need to-day is not only goodness, but goodness that comes to a point, that has terminal facilities and so can discharge its cargo. The great merit of the idea that is embodied in the Tenth Legion is that it brings us down out of the clouds of kindly feeling and general benevolence to the solid earth and to active and actual beneficence. It transmutes general good feeling into genuine gold coin that will pass current in the markets of the world; that will send the missionaries on our fastest ships to the dark corners of the globe with the blessed gospel light; that will send Christian workers down into the slums of our cities with a large loaf and a short prayer for the hungry bodies and souls of men; that will answer the cry of famished India, not with empty words, but with ships laden with gold and grain; that will give to our churches adequate financial support so that the work that is committed to us can be done as it ought to be done, so that our ministers may receive the compensation that their abilities entitle them to, and which they would receive in business life. We have no more right to underpay them than we have to underpay any other class of workers. Their acquiescence may be a sign of consecration on their part, but it is an indication of contemptible meanness on ours.

There are those who would lay all the emphasis on the spiritual side of our work, and claim that what we need to-day is more prayer. But I claim that what we need is more *pay*.

When Israel was lean and poor, when the earth was barren and the heavens as brass, what was the message of the prophet? More prayer?

No, no, but: You have robbed God. You have given Him the lame and the halt and the blind. The unripe or the over-ripe fruit has gone into His treasury, just as the mutilated coin does to-day. What they themselves had no use for, they gave to Him. But He would have none of it, and because they withheld their gifts, He withheld His grace.

What was the message? Listen: "Bring ye all the *tithes* into the storehouse, and prove me now

herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Our greatest need to-day is not more prayer, but a recognition of the conditions upon which the blessing rests. It is worse than useless, it is an insult to the Most High, to lift hands in prayer that are filled with ill-gotten gains.

We pray for the extension of His kingdom, and we know that it can be extended only as we obey His last command, and go or send His messengers who shall be His voice proclaiming the glad tidings.

God gives us the money to pay the bills, and we appropriate it to our own use. We are embezzlers in His sight, and yet with the fruit of our wrongdoing in our pockets we dare to pray, "Thy kingdom come." Let us be honest with ourselves and with God. Let us begin to pay or cease to pray.

But some men say, "Haven't I a right to do what I please with my own?" Certainly, but did you ever try to find out what is your own? One of those men who delight in figures and statistics has figured out that man's percentage of what he earns is just 6 per cent., and God's is 94 per cent. Who made the land? who sends the rain? who causes the sun to shine? who furnishes all the raw material out of which our wealth comes? and who made the machine your spirit uses to secure it? Answer these questions frankly; and, instead of feeling that the tenth is too much, you will feel, like many of our Legion, that it is only a beginning.

Let us see what God has to say in His Word on this matter of ownership. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Ps. xxiv. 1). "For every beast of the forest is Mine, and the cattle upon a thousand hills" (Ps. l. 10). "The silver is Mine, and the gold is Mine, saith the Lord of hosts" (Hag. ii. 8). "Now consider how great this man (Melchizedek) was, unto whom even the patriarch Abraham gave the tenth of the spoils" (Heb. vii. 4). Jacob said, "And of all that Thou shalt give me I will surely give the tenth unto Thee" (Gen. xxviii. 22). "And all the tithe of the land is the Lord's" (Lev. xxvii. 30).

All the teachings of Christ are in the line of cultivating the grace of liberality. "Freely ye have received, freely give." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke vi. 38).

The early Church exemplified this spirit, for we

read: "And all that believed had all things common; and sold their possessions and goods, and parted them to all men, as every man had need" (Acts ii. 44, 45).

Later in the history of the Church we find the same spirit manifest. When word came to the Christians in Antioch of the distress in Jerusalem, "then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea" (Acts xi. 29).

In the eighth chapter of 2 Corinthians Paul speaks of the liberality of the Macedonian Christians; he also speaks of their generosity in the fourth chapter of Philipians.

In 1 Tim. vi. 17-19, Paul urges Timothy to press home on the rich their duty to "do good," to "be rich in good works, ready to distribute, willing to communicate."

Jesus says in Matt. xxiii. 23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

Paul says in 2 Cor. ix. 6, 7: "But thus I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful (hilarious) giver."

Let us hear the conclusion of the whole matter. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24).

But the Tenth Legion has not only a firm scriptural foundation, but it has become a practical necessity. We cannot continue in the twentieth century the utterly foolish and unbusiness-like religious financial methods of the nineteenth.

According to statistics gathered by Dr. Josiah Strong, the average annual increase of wealth of church-members in the United States from 1880 to 1890 was \$434,790,000. The contributions to home and foreign missions in 1890 were \$10,695,259. In 1890 there were 13,411,000 members of evangelical Protestant Churches in the United States. The contributions for home missions were \$6,717,558, or an average of fifty-six cents a member; for foreign

missions, \$3,977,701, less than thirty cents a member.

In 1890, 21.92 per cent. of the population were church-members. It is safe to say that the same proportion of the wealth of the country was in their hands, or \$13,076,300,000. Of this great wealth, *one thirty-second of one per cent.* was given for foreign missions. If each church-member gave five cents a week, it would amount to \$34,868,600 a year. One cent. a day would amount to \$48,950,150.

I presume that the figures for Great Britain would not differ very much in essentials from these.

In view of these facts, how mean and paltry seem our gifts to God, even after we have added to the above the amounts given for the support of the home churches!

But there is another important fact to consider; namely, that, small as are our gifts to home and foreign missions, the number contributing is smaller yet. In one of the leading churches in an American city, when the annual collection for foreign missions was taken, there were about 2200 people present. The collection amounted to \$1350. Some would say, "A generous offering"; but let us examine it more closely. Of that amount there is one cheque for \$1000, and two more for \$100 each, so that the annual offering of that great church, striking out these three people, was—\$150.

Here is the weak spot in all our giving. The few are interested and give, the masses are uninterested and do not give. And right here is the supreme value of the Tenth Legion. It comes to the boy or girl, the man with his small income, or the millionaire with his large income, and says, Give something, give systematically, give proportionately.

But, more important still, it directs the financial current of the life in its beginnings. It is hard for the man who has been getting all his life to begin in middle life to give. But start the boy and girl right, and giving becomes a habit as powerful for good as hoarding is for evil.

The Christian Endeavour Tenth Legion is to become to the Church what the old Roman Tenth Legion was to Caesar. Loyalty and devotion to the emperor characterised it, and the motto upon their shields, "I will return either with it or upon it," was the purpose of their hearts.

The Student Volunteers have changed the demand



MR. W. SHAW.

of the highwayman, "Your money *or* your life," to the demand, "Your money *and* your life."

But we would remind you to-day that your money *is* your life. It is the tangible result of the outgoing of your life. If you give ten hours of your life for \$500, that money represents just so much of your life. If you squander the money, you squander the life. If you consecrate the money, you consecrate the life. And he who stays at home, and toils in the store or shop or office, and out of the hard-earned money supports his representative upon the mission-field, is just as truly a missionary as he who goes.

Let us, then, open recruiting-stations in every Christian Endeavour Society for the Tenth Legion, and push the campaign until every disciple of the Lord Jesus Christ recognises his Lord's claim to at least one-tenth of the product of his life. Would that the same spirit that sent a quarter of a million of Britain's noblest men to face danger and death on the battlefields of South Africa at the call of Queen and country, might sweep through our ranks; and the twentieth century would see the Cross uplifted on every hilltop, and the valleys filled with the people of God.

This admirable address was followed by a Free Parliament, in which delegates from St. Petersburg, India, China, South Africa, and many other places, testified to the value of the Quiet Hour, and the blessing which follows systematic giving. The benediction was pronounced by Mr. W. B. Broomhall of the China Inland Mission.

In America, where the Christian Endeavour movement is older, and more perfectly organised, it has social and philanthropic developments which have not yet taken root on this side of the Atlantic. One recent extension, however, shows signs of rapid growth, and the conference on

FLOATING ENDEAVOUR,

which was held in Tent Mizpah on Wednesday afternoon, was well attended and very enthusiastic.

The first British Floating Society was formed in Liverpool, in 1895, and so it was fitting that the conference should be under the auspices of the Liverpool Union, whose genial chairman, Mr. W. H. Hope, presided. He reviewed the

work of the Liverpool Society, which for a whole year had only two members, but to-day has 107, representing five different nationalities. He dwelt upon the usefulness of letter-writing, especially when the letters are not printed, or even typed, but hand-written, so that they may express as much as possible of the personality of the writer; and he spoke in the highest terms of the seamen and fishermen who are Endeavourers. They may have very little to say for themselves on land, but in their prayer-meetings they pour out their souls before God with an eloquence which warms the hearts of all who come into contact with them, and their gratitude for Christian kindness is very hearty.

Mr. George Feltham, Secretary of the Liverpool Society, gave a report of its work. He said—

"Christian Endeavourers must not shut their eyes to the claims of seamen. In many ways we are dependent upon them, and to the British Empire, especially, they are indispensable. The common idea about them is that they are a wild, reckless set of fellows. Those who work among them know that many of them are noble followers of Jesus Christ, and that, like His first disciples, they carry the gospel message wherever they go.

"The Liverpool Society has been financed by Liverpool Endeavourers, who have contributed to it over £84, besides supplying 50,000 magazines and papers for distribution during the past three years. They have also made newsy scrap-books and comfort bags, and contributed parlour games and musical instruments—all much appreciated by sailors, and have written over 2500 personal letters. As far as possible the work is carried on while the men are on their voyages, and in many ports Christian Endeavour sailors get a warm welcome, and are taken to Endeavour meetings, etc."

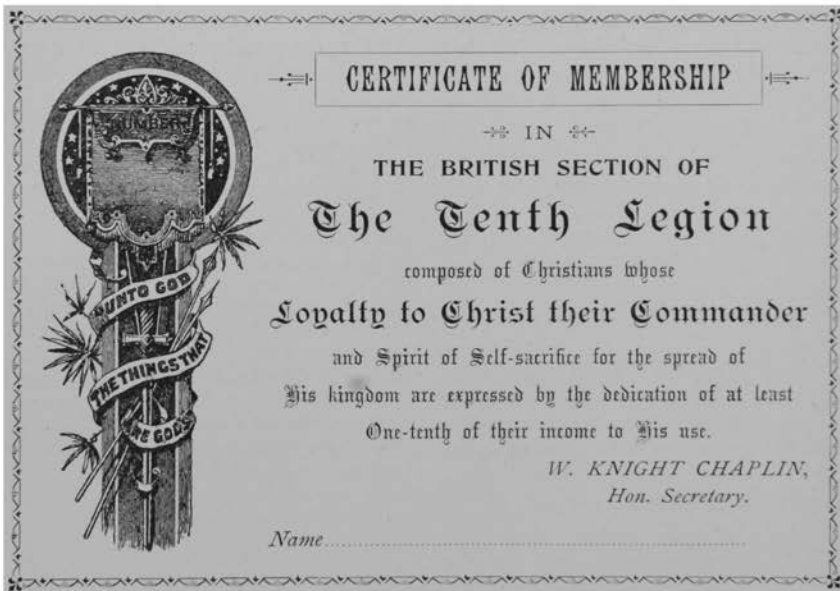
Mr. Feltham gave a number of interesting instances as to the work done by members. One who is in the Naval Brigade, serving with Lord Roberts, reports meetings held round camp-fires, and tells how while he looked after his wounded comrades he pointed them to Christ. When he was sick with fever, and had lost his Bible, he prayed that it might be a blessing to the finder.

Another Endeavourer in the navy was sent

to the Australian station, and suffered a good deal of persecution from an infidel engineer. One night in the slums of Sydney the engineer was attacked by roughs, and the Endeavourer was able to help him, and afterwards persuaded him to sign the pledge. On many ships, when the grog-bell rings, the Endeavourers take it as a signal for prayer.

After this the meeting was thrown open, and a brisk Free Parliament was held. Mr. Smith of Greenock spoke of the warm appreciation of

Christian Endeavour sailors for any kindness. The Rev. E. W. Matthews, Secretary of the British and Foreign Sailors' Society, wished God-speed to Floating Endeavour. A lady from San Francisco spoke of the work among mercantile marines in that port, and an old salt testified of the helpfulness of letters to men at sea. The best contribution, however, was an announcement from the Endeavourers of Barry that they had determined to start a Floating Society.



CHAPTER XXII.

The Praise Service.



ANY Christian Endeavour Conventions have been named from some salient feature, or some special development inaugurated at their meetings, but no appraising title has yet been given to "London 1900"—it was too big to be easily summarised. Some names for it have been suggested. One was the "Powerful" Convention, in allusion to its topic, "The Old Power for the New Age," and the tides of Pentecostal power which were felt at many of its meetings. The "Brotherhood Convention" was the title proposed by some, and this was well deserved. Never before has there been such a gathering of people of all nationalities who met for one purpose, and in one spirit of love. Though no treaties were signed, the ties that bind kindred nations were drawn closer, and the friendships sealed in Christ's name between delegates of races formerly hostile, cannot but hasten the time when international brotherhood shall be a world-wide reality. Half-jestingly, a visitor proposed to name it the "Strong Convention," because it had proved beyond possibility of question the physical robustness of Christian Endeavourers! Through those scorching July days, when the temperature was over 90° in the shade, and the very trees seemed languid, they attended scores of meetings in their tens of thousands, and with less interruption than often occurs at an ordinary church service on a summer Sunday morning. Every day relays of volunteer workers from the St. John's Ambulance Brigade were in attendance at

the two ambulance tents in the Park and the ambulance room in the Palace, but they had only thirty-eight cases to deal with, and these were mostly unimportant, while the number was simply infinitesimal in comparison with the huge throngs that attended the Convention. They explained this immunity from illness and accident by saying that it was "a teetotal crowd: if it had been otherwise, we should have had hundreds of cases."

Yet another title suggested a compliment to the delegates—the "Helpful Convention." Non-Endeavourers have borne witness to the ready kindness and courtesy extended to strangers and visitors, especially if they happened to be women. Way was made for them to pass through the thickest crowds; offers of service crowded upon them, and their parcels, etc., were carried for them as a matter of course. One lady, who happens to be rather short of stature, was anxious to see the speakers on the Central Hall platform, and a watchful young Endeavourer suggested that she should stand on a chair, and helped her to mount one, which, though he did not notice it, had but three legs, so that the next moment he had to use all his strength to save her an awkward tumble. "Never mind," he said, when he was assured that she was not hurt, and that no other chair was unoccupied, "you must not miss your view. I'll hold the chair for you, so that it will be quite safe." And so he did, "As if," the lady said, "I had been his mother."



From time to time Endeavourers found opportunity for wayside ministries, and bits of what is called "Sunshine Work" in Christian Endeavour phraseology. At one of the railway stations a porter said, "The Convention has made as much extra work as three Bank Holidays, but I don't mind, for them Endeavourers are so nice!" And a Christian gatekeeper said, on the last day of the Convention, "I shall miss your people. Many a kind word and a hand-shake I've got from them as they went to and fro." Such testimonies came to hand from all quarters, and it is certain that the behaviour of the delegates did at least as much as anything that was said at the meetings to recommend Christian Endeavour.

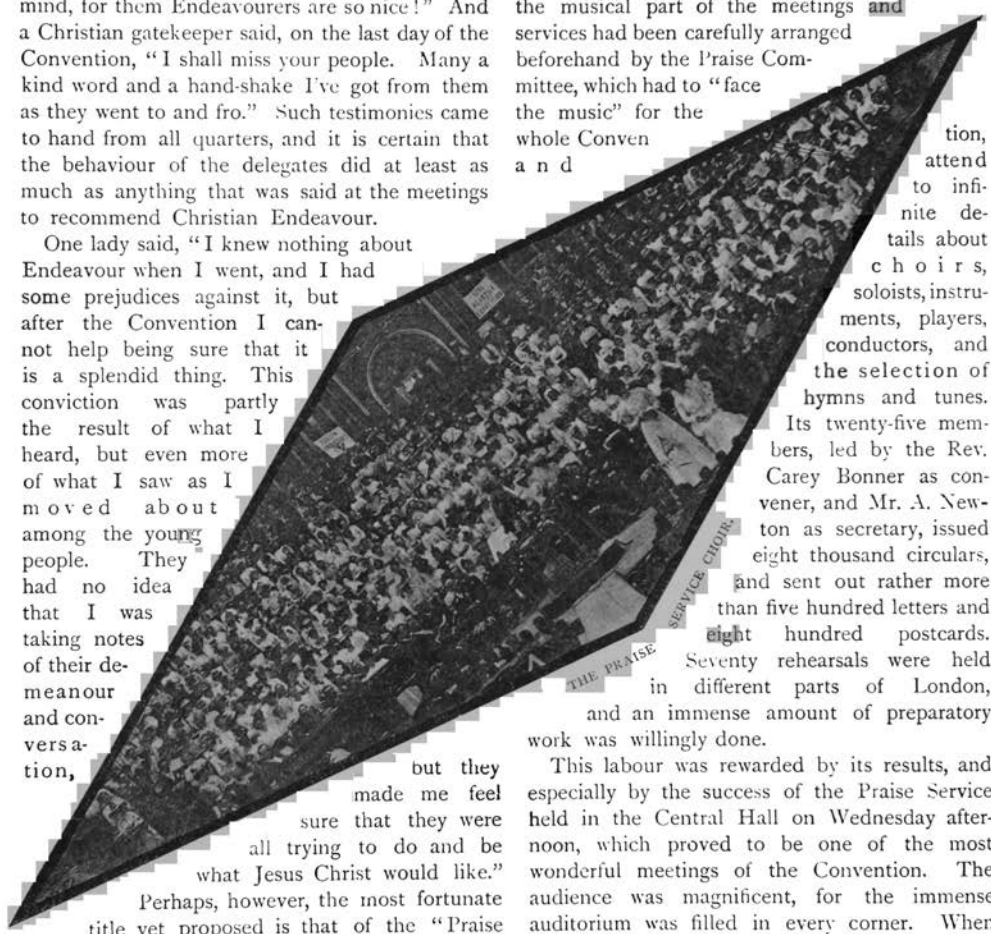
One lady said, "I knew nothing about Endeavour when I went, and I had some prejudices against it, but after the Convention I cannot help being sure that it is a splendid thing. This conviction was partly the result of what I heard, but even more of what I saw as I moved about among the young people. They had no idea that I was taking notes of their demeanour and conversation, but they made me feel sure that they were all trying to do and be what Jesus Christ would like."

Perhaps, however, the most fortunate title yet proposed is that of the "Praise Convention." Song, pure and sweet, and thrilling with the gladness that sings "because it must," preceded and followed every meeting; waiting times were beguiled by ringing rallies of song, while from morning till night, and on one occasion, at least,

almost from night till morning, corridors and groves were vocal with hymns; and delegates journeying to and from the Palace sang *en route*, until London was startled into a conviction that "C.E." meant "Cheerful Exceedingly." A good deal of this was of course spontaneous, but the musical part of the meetings and services had been carefully arranged beforehand by the Praise Committee, which had to "face the music" for the whole Convention.

and attend to infinite details about choirs, soloists, instruments, players, conductors, and the selection of hymns and tunes. Its twenty-five members, led by the Rev. Carey Bonner as convener, and Mr. A. Newton as secretary, issued eight thousand circulars, and sent out rather more than five hundred letters and eight hundred postcards. Seventy rehearsals were held in different parts of London, and an immense amount of preparatory work was willingly done.

This labour was rewarded by its results, and especially by the success of the Praise Service held in the Central Hall on Wednesday afternoon, which proved to be one of the most wonderful meetings of the Convention. The audience was magnificent, for the immense auditorium was filled in every corner. When the great congregation joined with the choir of one thousand two hundred voices in singing as an opening ascription of praise to God, Ken's matchless doxology, the effect was most impressive, and when the choir rendered the hymn—



Before Jehovah's awful throne
Ye nations bow with sacred joy,

everyone present had a new comprehension of the glorious meaning of the familiar lines—

And earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise.

Most of the hymns used at this memorable service were old ones. Endeavourers love the "ballads" of their movement, but they have also a deep affection for hymns and tunes that have been hallowed by their old history.

Large as the attendance at the Praise Service was, everyone present was enabled by means of a programme prepared with exquisite care and taste to join intelligently in the service of thanksgiving, and from beginning to end it was deeply devotional. The first part expressed "Remembrance" of all the way in which God had led His people.

After the quartette, "God is a Spirit," had been beautifully rendered, Dr. Clark offered prayer, preceded by some solemn moments of silent intercession. A pathetic item was the rendering of Sarah Doudney's beautiful hymn—

Sleep on, beloved, sleep, and take thy rest,
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best,
Good-night!

set to special music by Rev. Carey Bonner, in memory of the Rev. G. H. C. Macgregor, M.A., and other Christian Endeavour comrades who had been called to the higher sphere of service during the preceding year. Most impressive were the recurring words "good-night," as they were softly breathed by fifteen thousand voices, and then there was a reverent silence while the Rev. F. B. Meyer prayed—

"Heavenly Father, with whom those rest who have departed from this mortal life, we thank Thee on behalf of our beloved brother, George Macgregor, and many another whom Thou hast used in this life and called to Thyself. We thank Thee for their stainless record and for their honourable life-work, and we pray Thee that Thou wouldst accept us, as we desire to be baptized for the dead, so that we

may follow Christ as they did, and at last enter into their reward.

"May the Holy Spirit at this sacred, solemn hour fall upon every one of us, that we may be quickened into newness of life; and as we stand in hope round the grave, may we resolve to live to the very uttermost for Jesus Christ. Comfort those that mourn: come nigh their hearts: and grant, O blessed God, that the sin and strife of our mortal life may soon come to an end, in the advent of that Christ for whose coming we yearn. Hear us in His most Blessed Name. Amen."

Then emotion found relief in the singing of "Jesus, Lover of my soul," to the plaintive music of the Welsh tune, Aberystwith.

The keynote of "Hope" was struck in the second part of the service, and "Thy kingdom come" was its central thought. Short Scripture responses were given by presidents of societies, other officers, and conveners of committees, and then all the active members present repeated together, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." This led up to the psalm of Christian praise, "When morning gilds the skies," and Elliott's hymn, "When wilt Thou save the people?" was sung as a prayer for the coming of the kingdom.

After the choir had rendered the chorale, "Sleepers, wake," from Mendelssohn's *St. Paul*, the vast audience rose to sing the immortal missionary hymn, "O'er the gloomy hills of darkness," to the grand old tune Calcutta.

Then the choir led in the hymn in which faith hails the fulfilling of the olden vision, and recognises that the kingdom is being established—

I hear ten thousand voices singing
Their praises to the Lord on high,
Far distant shores and hills are ringing
With anthems of their nation's joy.

Right heartily the delegates from foreign shores joined in the succeeding verses—

The song has sounded o'er the waters,
And India's plains re-echo joy,
Beneath the moon sit India's daughters,
Soft singing as the wheel they ply.

On Afric's sunny shore, glad voices
 Wake up the morn of Jubilee,
 The Negro, once a slave, rejoices,
 Who's freed by Christ is doubly free.

The climax of praise was reached as the soul-stirring "Hallelujah Chorus" from Handel's *Messiah* was rendered by the great choir, and then once more the whole assembly joined in the doxology—

Praise God from whom all blessings flow,

and the congregation dispersed, feeling, as never before, the power of sacred song to uplift and inspire. Transatlantic delegates admitted that nothing like it had been heard at any previous Convention—perhaps because they have no Carey Bonner to organise their Christian Endeavour singers.

Even Carey Bonner's genius and devotion, however, could not have accomplished such a result without the loyal aid of a host of Endeavourers.

Among the Convention soloists were Mr. Edward Barrow, R.A.M., Miss Sydney Bushnell, Mr. Peter Bilhorn, Madame Kate Cove, Miss Chandler, the Cotelingam Brothers, Miss Dodd, Mr. Eric Dudley, Miss Hartley Greaves, Miss Minnie Jones, Miss Stanley Lucas, Miss Lucy Montgomery, Mrs. Partridge, Madame Ada Rose, Madame Antoinette Sterling, W. Torrance, Mr. Alex. Tucker, Miss Walmsley, Professor Weeden, and Miss Wheeler.

Among the organists were Mr. H. L. Balfour, Mr. A. J. Hawkins of the City Temple, Mr. Holloway, and Mr. Willson Parish.

Good service was also rendered by Christian Endeavour choirs from Birmingham, under the leadership of Mr. F. Homer, and from North, South, East, and West London. To mention all who helped to make "London 1900" the "Praise Convention" would go far to fill this volume.



CHAPTER XXIII.

The Divine Library: Its Use and Abuse.

"I PROMISE Him that I will . . . read the Bible every day." This is one of the sentences in the Christian Endeavour pledge, and by faithful adherence to it many Endeavourers have

become not merely Bible readers, but Bible students ; and so, in spite of the long programme for the day, at least three thousand earnest listeners gathered in the Concert Hall on Wednesday morning to hear Professor W. W. White's lecture on Bible study. On the platform were several notable ministers, who followed Professor

White's address with evident appreciation, but it was plain to the most casual observer that the young disciples who chiefly composed his audience were not a whit less attentive. They listened almost breathlessly, catching the point of each incisive phrase, every epigrammatic sentence : their pencils were busy, and afterwards many delegates compared notes, or held impromptu Bible studies under the shelter of tents and trees.

THE DIVINE LIBRARY: ITS USE AND ABUSE.

BY PROFESSOR W. W. WHITE.

Sir Arthur Blackwell's quartette of words excellently summarises all good advice about Bible Study. They are these : *Admit, Submit, Commit, Transmit*. The quintessence of the teaching of the learned and godly Bengel on Bible Study is given in

one sentence thus : "*Apply thyself wholly to the text, and apply the text wholly to thyself.*"

What are some of the abuses ?

I. To regard the Bible as a book difficult to understand is a common misconception of it. "The Bible is not a riddle, but a revelation." It has been given to show the way of life. The great essentials of its teaching may be easily grasped. True, there are some things in the Bible which are hard to be understood, which the unlearned and unsteadfast wrest to their own destruction. But the Bible as a whole is a plain book, intended for plain, common people, and is to be interpreted in a plain, common-sense way. Persons who reject the Bible because they think it hard to understand, or because there are so many things in it which they do not believe, should try reading it for the things which they can understand, and will heartily, without hesitation, accept as true, never forgetting the fact that obedience to known truth is a prime requisite to advancement in knowledge.

Light obeyed increaseth light ;
Light rejected bringeth night.

II. To cheapen the Bible in any way is an abuse of it. Going to the Bible to point a joke, or using broken texts, as I have heard has been done in young people's social gatherings, for the sake of selecting partners for the evening, is an abuse of it. We want no Bibliolatry, no worship of a book, but in this irreverent age let more reverence for the Word of God dwell in us. We would do well to put Mr. Gladstone's favourite motto into our collection of proverbs : "Early and provident fear is the mother of safety."

III. Too much indirect or second-hand Bible study should be avoided. Taking too continuously the results of the study of others is a mistake. Horace Greeley's famous remark about the resumption of specie payment may be recalled here. Said he : "The way to resume is to resume." So we say : The way to be acquainted with the Bible is to study not so much books about the Bible as the Bible itself.



IV. On the other hand, refusal to use any helps in Bible study is a mistake. Some people carry this so far as to confine themselves to a single version of the Bible. There are those who repudiate the use even of the Revised Version. I have heard tell of a deacon who said that if the Authorised Version was good enough for St. Paul it was good enough for him. It is mere arrogance and pride to refuse to hear what God has taught other men. The Bereans heard Paul preach, and "searched the Scriptures whether these things were so." This principle strictly applied would prevent one even from listening to an expository sermon, for what is the difference between reading a book in explanation of the Bible and hearing one speak in explanation of it? Mr. Spurgeon has well said, "Two opposite errors beset the student of the Scriptures: the tendency to take everything at second-hand from others, and the refusal to take anything from others."

V. To require oneself or another to read a portion of the Bible as a penalty for some wrong-doing, or in mere fulfilment of a pledge, is an abuse of the Bible. This, in the case of children, has often resulted in hatred of the Bible. I know of one who when a little girl was compelled on one occasion to take a dose of castor oil and milk, and as a consequence throughout a long lifetime hated the very sight of milk. There are people who have been prejudiced for life against the Bible because of its association with punishment. In others this has resulted in a careless, thoughtless, and consequently profitless reading of the Bible. The Bible is not to be read as an end in itself but as a means to an end; not as an act of piety but as an aid to piety. Mr. Moody once illustrated perfunctory and superficial Bible study by telling how he when a boy used to hoe corn. When he left the field for the night his work was so poor that he said it was necessary to mark the place so that he could tell where to begin the next morning. Says Dr. Stalker: "The Bible will richly repay study, but only if the conditions are observed which common-sense dictates. It has no power of working like a charm, so that a chapter can be read in a few minutes with a preoccupied mind to much profit. The mind must rest upon it, give itself time to receive impressions. It requires the whole force of our thinking and the whole force of our feeling."

VI. Closely allied to the foregoing is what may

be called the magical use of the Bible. Some people use the Bible as though it were a charmed book. They think that to have it in the house is a protection, and when they turn to it some will go to the length of throwing it open with the determination that they will take the first verse the eye falls upon as the message of God to them for that moment. What would you think of a hungry man saying on his way to a grocery, "I am very hungry, I mean to eat the first thing I set my eyes upon when I reach the place"? Suppose that upon entering, the first thing that he should see would be a bar of soap! The Jews of our Lord's time made the mistake of thinking that in the Scriptures which they searched (which is more than people about whom we have been thinking do) they had eternal life. Making this mistake they would not come to the Lord Christ in order that they might have life.

The Bible is to be treated like any other book in this respect, that we may expect satisfactory results from it only as we apply our minds to it as we do to other books. Intellectual effort is not incompatible with true piety and the deepest spirituality. Indeed, it is essential to it, for all profitable meditation upon the Word of God involves a mental grasp of its truth. Because the Bible is



PROFESSOR W. W.
WHITE, D.D.

MORE THAN MERE LITERATURE

it is none the less real literature; because it is more than mere history it none the less runs its roots down into and is related to all ancient history. The truth in the Bible was not conveyed without mental and spiritual travail on the part of those to whom it first came. Nor will it be revealed without effort on the part of the recipient. God has provided in the giving of His revelation that those who seek shall find, that in the sweat of his mind and spirit man shall eat mental and spiritual food. Bring then to the Bible no less mental effort than you are willing to give to secular books. Remember that there is no royal road to Scripture knowledge. While it is most true that "the attitude of the soul is more important in Bible study than methods of Bible study," there is no reason why a soul in the right attitude should not use the best methods. The Bible is too commonly known as a mere book for texts. It is, in truth, the greatest text-book in the world. Certainly Emerson was not prejudiced in favour of the Bible when he wrote:

"The most original book in the world is the Bible. Shakespeare, the first literary genius of the world, leans on the Bible. His poetry presupposes it. People imagine that the place the Bible holds in the world it owes to miracles. It owes it simply to the fact that it came out of a profounder depth of thought than any other book." Do not therefore put mere snatches of time, when your mind is dull, on the Bible and then ask why it is not interesting. Give it a fair chance with other books; give it even the time you spend on your newspaper, and see what it will yield.

VII. Another abuse of the Bible is to regard it as a book which may be fully understood by mere intellectual effort. If it is an abuse not to treat it like any other book, it is an equally flagrant abuse to treat it exactly like any other book. As no prophecy of Scripture is of private interpretation, *i.e.* mere personal opinion, or impulse; "as no prophecy ever came by the will of man, but men spake from God being moved by the Holy Ghost"; as this book contains Spirit-breathed information, it follows that it can be properly understood only by the aid of the same Spirit. It is literally true of every Scripture that it is in the present profitable for reproof, for correction, for instruction in righteousness, only when it is inspired by God; that is, when it is breathed into the student's soul and borne in upon his life by the ever-present Holy Spirit. Much of the Bible study of to-day is not worthy the name, because it is so purely intellectual. Such Bible study does not lead to more of reverence nor to greater purity of life, and by this rule it is our duty to judge of Bible study. In Bible study let

THE BEST MENTAL EFFORT

be put forth, and the best methods be employed. Use all grammars, lexicons, and exegetical works, but never let the absolute necessity of the illumination of the Holy Spirit be lost sight of. Rationalistic Bible study is an abuse of the Bible, because it makes the unaided human understanding the measure of acceptance of the teaching of the Bible. The offence of the Bible always has been the presence in it of the supernatural. The Bible comes to us with claims which it distinctly tells us will be rejected by the unspiritual. The fact that many educated persons reject the Bible is no evidence that it is not true. If the evidence of its truth were obtainable by the same processes and under the same conditions by which the evidences of scientific truth are obtainable it would be, but we have no reason to expect it otherwise. Those who are not enlightened by the

Holy Spirit have not the organs of vision. "Who among men knoweth the things of a man save the spirit of man which is in him? Even so the things of God none knoweth save the Spirit of God." "Things which eye saw not, and ear heard not, and which entered not into the heart of man, unto us God has revealed them through the Spirit. For the Spirit searcheth all things, yea, the deep things of God." "The natural man receiveth not the things which be of God, neither can he know them because they are spiritually discerned." The cross is to the Jews a stumbling-block and to the Greeks foolishness, but to them who are being saved it is the power of God, and the wisdom of God. The presence and cultivation of the spiritual life is an essential element in understanding, and as a consequence in maintaining faith in the Word of God. The supernatural element in the Bible is its strength; its super-reasonableness, not its unreasonableness, is its glory. Too many in our day are treating the Bible much as a crier at a Dutch auction treats the articles which he offers for sale. If no one will give the price which he first names, he offers it for less, and an article which in most eloquent language he declares at first worth £5, he will knock off to the first bidder for 5s. Let us resist the effort to bring down the Bible to the level of man's comprehension, for this can never be done. Make it cheap as you will, and man will refuse to accept it. It is by declining to diminish its value that it is commended. Lincoln's advice written to Joshua Speed about a year before his lamented taking off, might well be heeded to-day: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance on faith, and you will live and die a better man."

BIBLE STUDY IS GOLD-MINING.

In this mine it is necessary not only to have a pick but also a lamp. Martin Luther was a most diligent and capable student in the sense of being able to apply his mind and to acquire knowledge. In reply to his friend Spalatin, who inquired after the secret of his knowledge of the Scripture, he said: "It is very certain that we cannot attain to the understanding of Scripture by study or by intellect. Your first duty is to begin by prayer, entreating the Lord to grant you of His great mercy the true understanding of His Word. There is no other interpreter to this Word, as He Himself hath said, 'They shall all be taught of God.' Hope for nothing from your own labours, from your own understanding. Trust solely in God and in the influence of His Spirit. Believe this on the word of a man who has

had experience." With these sentiments Catharine Booth, the Mother of the Salvation Army, was in sympathy when she wrote: "The longer I live, the more I believe in the study of the Bible with the Spirit, it is dead without."

The wise mariner guides his ship both by the lighthouse on the shore and by the stars of heaven. So in the ocean of the Bible should we direct our course by both the light of reason and that of the Holy Spirit.

It is proper in this connection to re-emphasise the necessity of obedience in the student of the Bible. It is no use to go on studying the Scriptures for more light or expect the Holy Spirit to illuminate His page if you are not living up to the light which you already possess. The student of the Scriptures must seek to know more in order that he may do better, not simply in order that he may have more intellectual equipment. Many seek to master the Bible and do not regard the necessity of allowing the Bible to master them. Our Lord's words, "He that is minded to know the will of God shall know of the teaching," involve the principle which we have in mind. The advice of Ruskin is to the point: "Make it the first morning business of your life to understand some portion of the Bible clearly, and your daily business to obey it in all you do understand."

Read thou, but first thyself prepare
To read with zeal and mark with care;
And when thou read'st what here is writ,
Let thy best practice second it;
So twice each precept writ shall be,
First in the book and next in thee.
(Peter Heylyn.)

VIII. One of the most common and pestilential abuses of the Bible is to read into it what it was never intended to teach, or to read into one part truth which is clearly taught elsewhere, but not so evidently set forth in the passage in hand. Finding the Trinity and the Church in the story of Abraham sending his servant for a wife for Isaac is an illustration of what I mean by reading truth of one part of the Bible into another part which was never meant to teach it. This I regard as distortion of Scripture, as if you should try to put the heart of a man into his hand or foot. Let each part teach what it naturally seeks to teach. Do not force the Scripture. Do not look for hidden meanings.

EXEGESIS, NOT EISEGESIS,

should be the rule in Bible study. An old monk truly once said: "Whoso seeketh an interpretation

from this Book shall get an answer from God; whoso bringeth an interpretation to it shall get an answer from the devil."

In the study of any portion of the Bible be on guard against the tendency to follow the system of theology which you have been taught, and to read into the passage the side of truth not in that place emphasised. Rather seek to acquaint yourself with the occasion of the utterance, and learn why the fragmentary or one-sided statement was on that occasion made. And at the same time be on guard against seeing in the passage only that which substantiates your system of theology. We should seek to possess the uncommon qualities which Dr. Ballantine declares are required, namely, to abstain from presenting the view of a truth as it lies in our own mind when teaching a passage in which it is presented in but a fragmentary view. Let your theology have as many contradictions as there are contradictions in the Bible.

TRUTH IS PARADOXICAL

and many-sided. If Ezekiel had been a Calvinist, when God said to him "Can these bones live?" he would have said, "No, these bones cannot live." If he had been an Arminian, he would have said, "Yes, these bones can live." But Ezekiel lived before either Arminius or Calvin, and he replied, "I won't say; Lord, Thou knowest." Do not attempt to crowd all the meaning of the Scripture into the set of propositions which you will henceforth regard as all-inclusive: "The Lord hath more light to break forth from His Word" (Peter Robinson of the Pilgrim Fathers).

"There is more available truth yet to be gleaned from the Sacred Writings that has thus far escaped the notice of many commentators, than from all other sources of human knowledge" (Daniel Webster).

Systems of theology are very valuable if they are not allowed to control one's thinking; if a candid and thorough examination of the Scriptures is made a test of their truth, if they do not prevent the student from seeing truth just as it lies on the Holy page. Extract all the meaning from the Bible which it possesses, and do not first inject meaning into it. Tregelles has called Bengel "the Father of modern Bible study." Let us never forget his famous canon of one hundred and fifty years ago: "Put nothing into the Scriptures but draw everything from them, and suffer nothing to remain hidden which is really in them."

IX. Avoid fragmentary Bible study. The sum of

all the parts is not the whole. Physiological Botany as contrasted with Plant Analysis may suggest what I mean. May I call attention here to Dr. Maclaren's message to this Convention?—"I trust that in your Convention emphasis may be laid upon the necessity for systematic and intelligent study of Scripture as well as for the more emotional and disconnected expressions of devotion which sometimes predominate in Christian Endeavour meetings."

Too many Endeavourers do what I have heard here in England called "plum-picking"! They go to the Bible for a nice verse to say in meeting. If this habit should result in our young people being denied a comprehensive knowledge of the Bible, I should almost feel like saying that the Young People's Meeting should be abolished, and a Bible Class organised in its place.

Does your Bible fall open at favourite chapters? If it does this you should beware. We need a variety of food to sustain physical life. Our Bible opens with an authorisation to man to eat freely of the trees of the garden, and it closes with an invitation to drink freely of the Water of Life. Silkworms may thrive on mulberry leaves alone, and the butterfly on nettles only; the cows may live for months on grass or hay, but for man God has ordained that he should have a variety of food. It is said that fifty years ago a certain European Government put to death criminals by limiting them to one kind of food. Bread is made of six kinds of grain: wheat, oats, barley, corn, rye, and rice. Roots with their gluten, sugar and starch, and fruits with their juices, all are ours freely to feed upon.

"Scripture," says Dr. Bonar, "is wonderfully *balanced* in all its parts. Let our study of it be the same, that we may be *well-balanced* men. The study of the Prophetic Word must not supersede that of the Proverbs, nor must we search the latter merely to discover the traces of 'higher doctrines' which may be found there. We must not overlook the homely, and the little, and the common; we must stoop to

THE PETTY MORALITIES,

and courtesies, and honesties of tamer life, not neglecting those parts of Scripture which treat of these, as vapid or obsolete, but bringing them to bear upon each step of our daily walk and delighting in them as the wisdom of God only wise.

"There is a vitiated *literary* taste, arising not so much from reading what is bad, as from exclusive study of one class of books, and these perhaps the most exciting. There is also a vitiated *spiritual*

taste, not necessarily growing out of error or the study of unsound books, but arising from *favouritism* in the reading of Scripture, which shows itself both in the preference of certain parts to others, and in the propensity to search these others only for their references to certain favourite truths. Let the *whole soul* be fed by the study of the *whole Bible*, that so there may be no irregularity or inequality in the growth of its parts and powers."

X. To study any part of the Bible out of relation to the other parts near to it or remote from it, and in ignorance of the plan and purpose of the whole, is an abuse of the Bible. Several words come to mind suggestive of what is here meant. They are: unsymmetrical, unsystematic, unhistorical, unimaginative, indiscriminate, uncomprehensive, unconnected, unscientific, uncorrelated.

"All that a man hath will he give for his life." Is that in the Bible? Yes, but I do not believe that this is true, therefore I reject the Bible. But, hold! Let us look at the words in their connection and see who uttered them. Turn to Job. ii. 4: "And Satan said, Skin for skin; yea, all that a man hath will he give for his life." This is a lie to brand which all the martyrs from Abel to the missionaries in Pekin rise up before us.

"This is My Body." Of what was this said? Of a piece of bread. When was it said? Before Christ died. Who said it? Our Lord. When He did so it was while a piece of bread which He had just broken off a loaf was in His hand. What meaning did He purpose to convey to those reclining about the table? That that piece of bread was a part or the whole of His body? What would those reclining about the table understand Him to mean when He said, "This is My Body"? What had our Lord and His disciples been doing just before He uttered those words? They had been eating the Passover Lamb. In the interpretation of the words "This is My Body" must be taken into consideration the whole history of the Passover Feast, and the fact that our Lord is called "The Lamb of God." Did He on any other occasion speak of being eaten? What did He say then? How was He understood by some? Did He correct their impression? How was He accustomed to speak? Always literally, or sometimes in a figure?

Our Lord was

A COMPREHENSIVE STUDENT

of the Scriptures. When one portion was quoted and misapplied, He said, "Again, it is written." Note, He did not say "against" but "again." The

Bible says, "Judge not." In another place it says, "Judge righteous judgment." Both are true. To understand them the setting of each must be known.

One might read the entire Bible from Genesis to Proverbs xxvi. 4, and say, "I know how to deal with fools. The Bible teaches that we should not answer a fool according to his folly lest we be like unto him." His friend, who had begun to read the Bible where he left off, and had read through to Revelation, might reply, "The Bible does not teach that. The Bible requires that we should not answer a fool according to his folly lest he be wise in his own conceit." Both would be wrong, for the Bible contains both statements.

In the study of the Bible we should recognise it as a library; as a literature. It is in striking contrast with the Mohammedan Bible, which rightly claims to have been produced by one man. There is just as clear evidence that the Christian Bible is the result of the growth of many centuries, and of revelations of divers sorts given in divers manners to different persons. Each of the sixty-six books of the Bible is a unit in itself with a purpose and a plan and an unique historical situation, and in the study of each we must ask ourselves: To whom was it written? By whom? When? and for what purpose? The revelation in the Bible is progressive. God, the Father-Teacher, did not make His knowledge but the capacity of man the measure of His impartation of truth. This regulated also the method which God employed. Historical perspective is essential in true study of the Bible.

While the Bible is a library it is also in a real sense a single book, for one purpose runs through all the parts. In the opening chapters we have an account of the old creation, and in the closing chapters a description of the new creation; and in the intervening parts we have the way from the one to the other marked out. God's redemption of the world through Jesus Christ by the Holy Spirit is the theme of the Bible, and in the light of this all its parts should be viewed.

The Bible is a body of truth. The whole is alive, but not all the parts are equally profitable and equally vital. Because of lack of perspective many are spending time on remote and unessential questions. Hundreds of Bible students are trimming the finger-nails and examining the soles of the shoes of the feet of this Body of Truth. They have never rested on its bosom or heard its heart beat.

"In the volume of the Book it is written of Me." What Book? What Person? Let Martin Luther

reply: "There is only one book—Scripture; and only one person—Jesus Christ."

All Bible study should be Christo-centric. Standing at the centre we can view the whole and the parts in their relation better than anywhere else. Someone has represented a parable by a circle, its details by the radii, and its great truth by the centre. The reason for so much misinterpretation of parables is that instead of first seeking to grasp the truth to be illustrated, and then permitting the details easily to adjust themselves, men begin with the incidentals and make so much of them that the whole is made ridiculous. So, in viewing the Bible and Christianity, many fail to see harmony of parts because their view-point is wrong.

One has said in speaking of the essentials of success: "What the world needs is not so much minute men as minute men." Concentration in Bible study without absorption in details, and the interpretation of the whole from the proper view-point, is much needed in our day.

An artist once wrote the Constitution of the United States in such a manner as to represent the face of Washington. This was discernible only at a certain angle and from a certain distance. The critic of the writing on close examination would condemn it: he would say, "This writing is most disorderly; no proper margin has been allowed. This letter *H* is entirely too large for the other letters of the word in which it is found; the shading of this *w* is entirely out of proportion." But let the critic take the proper point of view and once see the object of the writer in thus shading his letters and placing them upon the page, and all his objections disappear. It is thus with the Bible: its proportions and its method of putting things are subordinate to the central purpose of the whole. With Wesley we say, "At any price give me the Book of God. I sit down alone, only God is here. In His presence I open and read His book for this end, to find the way to heaven."

An umbrella is a success for the purpose for which it is made. If one should attempt to use it to do the work of a shovel or of a broom it would prove a failure. So with the Bible. It has not been given to teach geology or chemistry or mathematics or astronomy. It has not been given to tell how the heavens go, but to show man how to go to heaven. For this it has proved and is proving a real success.

We have been considering some abuses of the Bible, and in so doing have come almost unwittingly to speak of its use. This we might summarise as

twofold, as set forth in Paul's second Letter to Timothy, third chapter, verses 13 to 17. He there declares the Scripture to be able to make wise unto salvation through faith which is in Christ Jesus, and also to be profitable, that the man of God, the one already made wise unto salvation through faith in Christ Jesus, may be completely furnished unto every good work. This was the use which our Lord and the Apostle Paul made of the Bible. In our own day the good is in danger of becoming the enemy of the best in Bible study. Our Lord's method has been in certain quarters criticised, but at the end of the first century of world-wide missionary effort, with the needs of unnumbered millions known and realised as never before, we are constrained to believe that the simple setting forth of gospel truth is quite as much required as it was in olden time.

"In these times of great religious animation, and of little religious depth, times of sedulous exactitude in scholarship and of feeble consciousness towards the unseen future and the eternal, times in which

whatsoever is of boundless dimensions in Holy Scripture has passed beyond our range of vision while our spectacle eyes are on iotas" (Sir Isaac Taylor's *Spirit of Hebrew Poetry*, p. 43), let us set sail into the great deep of God's Word: let us return with fresh vigour to a study of the Scriptures, which principally teach what man is to believe concerning God and what duty God requires of man.

We search the world for Truth:
We cull the good, the pure, the beautiful
From graven stone and written scroll;
And all old flower fields of the soul;
And weary seekers of the best:
We come back laden from our quest
To find that all the sages said
Is in the book our mothers read.

May the charge of our Lord against the Sadducees never be deserved by the Christian Endeavour world, "Ye do err, not knowing the Scriptures nor the power of God"!



A GROUP OF SCOTTISH DELEGATES.

CHAPTER XXIV.

Consecration Meetings.

Wednesday Evening—Roll-Call and Responses.



ONSECRATION is one of the essentials of Christian Endeavour. In every society the monthly consecration meeting recalls and emphasises the supreme importance of whole hearted

obedience to Christ, and the obligations and blessings of the life that is controlled by His Spirit; and the crowning hour of every Convention is the Consecration Meeting. It was so at the World's Convention. A sense of sorrow was inevitable, for the Convention was nearly over, and the delegates gathered very quietly for its closing meetings. For months, in many cases for years, they had been looking forward to "London 1900." Its days of happy fellowship and high privilege had passed all too quickly, and the pain of parting was already felt. Yet, somehow, it deepened the realisation of oneness in Christ which had bound together people of various kindreds and tongues, and not even their dispersion into five separate meeting-places could rob them of the feeling that the final service was one. In each meeting the same hymns were sung, the same order of service was observed, and, as far as possible, the roll called in each of them was the same. In each there was the same subdued and reverent spirit, the same earnestness of resolve. Each, too, was unmistakably youthful. On account of the heat nearly all the ladies present had removed their hats, and looking at the meetings from the back they had a curiously *brown* effect—grey or white heads were com-

paratively few. Still, each meeting had its own special features.

The gathering in

THE CONCERT HALL

was a fitting climax to the great meetings which had linked it with some of the Convention's happiest memories. The Rev. J. D. Lamont of Dublin, the new President of British Endeavour, occupied the chair. By his side sat Rev. F. B. Meyer, B.A., who that afternoon had laid down the office which for fourteen months he had filled with such profit to the increasing army of British Endeavourers. The singing was led by a large choir from Birmingham, which did good service in rendering three anthems during the meeting.

Rev. J. D. Lamont, in his Chairman's address, said that one of the first utterances at that great meeting should be one of profound thankfulness to God for the fine weather He had given for the Convention. In spite of all the meteorological forecasts, and although in other parts of the country the weather had been stormy and wet, the Convention had been favoured with weather that had made camping a delight, and open-air meetings most enjoyable. After a brief prayer of thanksgiving for this and other mercies, he continued his address, and made eloquent reference to the coming revival, for which the Convention may have been a preparation. He said:—

"We are all grateful to God for the intense spiritual longing which we have experienced at these meetings. Thank God, from all quarters

SOME OF THE SECRETARIES



MR. C. JAMES.
HALLS AND STEWARDS COM.



MISS K. CRANFIELD.
JUNIOR COM.



MR. J. F. BATE.
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MR. J. HICKMAN.
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there are indications that the Church of Christ is bestirring herself with reference to the accomplishment of her supreme mission—the salvation of souls. It is gratifying that amongst our young people there is a spirit of expectancy. It is a good sign that men are praying and working for a great outpouring of the Holy Spirit.

“The plain duty of the hour for the Church of Christ is to get ready for a season of soul-winning. There is urgent need for an awakening to the reality of eternal things, and a permanent setting of popular thought in that channel. Christian Endeavourers must be amongst the first to come into the profound secrets of God, and to enlist with gladness of heart in the King’s service. Every Christian Endeavourer must feel that he is in an essential sense an ambassador of Jesus Christ, and under obligation to represent and defend Him, and to do the utmost possible to advance His kingdom. Success in battle depends, in a large degree, upon the individual fidelity of each soldier or sailor. The absence of one man from his post at the critical moment may endanger everything. Let each individual Christian Endeavour member, then, be found on the list of ‘reliables.’

“Thoughtful Christians must be struck with the earnestness which characterises the religious press on the subject of ‘The Coming Revival.’ The word ‘revival’ is a much abused term, but do not think that any of us will be unwilling to accept it, as indicating ‘an increase of life in the members, of power in the services, and of fruit in the labours of the Church.’

“There are many conditions existing to-day which are adverse to spiritual life, and these cannot be overcome by anything short of a revival of religion.

“The watchword of the World’s Convention is, ‘The Old Power for the New Age,’ and this old power is inherent in the gospel of our Lord and Saviour Jesus Christ. We look, therefore, for a revival in the pulpit. ‘Preaching up to the age,’ as it was termed, has not been a signal success. Preaching to sinners will achieve larger results.

“The question which I want to leave with you is this—What part is Christian Endeavour to play in the coming revival? What equipment do we need? We must have a larger vision of God and of His love for men. We must have a larger vision of men as they live around us in their sin and peril. What is the ringing note of this Convention? The Old Power for the New Age. The fault is not in the machinery; it is in the furnace. We want the fire to come down on us to fit us for this great mission to men.

“Put on thy strength, O Zion! The Church of God does not know how strong it is. Great names and resplendent traditions are not the sources of her power. The strength of Zion has no earthly source. Let us, therefore, throw off indifference, distrust, and cowardice, and pledge ourselves anew to consecration, fidelity, unselfish and holy effort. Let man speak to man concerning the future. Let the fires of sacred zeal be communicated from soul to soul. Let the Spirit of the Son of God and Saviour of men dominate us, and then will ensue throughout the Church of Christ a quickening of activities, a deepening of convictions, a profound unanimity of purpose, that will make His Church aggressive, irresistible, and triumphant throughout the whole world.”

The announcement of “Sheffield 1901” was made, and when the secret of “Manchester 1902” was disclosed, a cheer rose from the gallery, and a group of delegates displayed a banner bearing the legend: “A Hearty Welcome to Manchester, 1902.”

A warm vote of thanks was passed to the churches and Endeavourers of London for their hospitable entertainment of the Convention. “It was a great task,” said Mr. Lamont, “and it has been well done.”

As the Rev. E. R. Barrett, B.A., came forward to conduct the roll-call, a stillness fell upon the meeting, and even the movement of the fans which nearly everybody had been using ceased. In earnest tones he said—

“We have come to the most solemn and, in some respects, the most important part of the Convention. We want to listen to the voice of God. We have been filling our note-books with remarks that seemed timely and useful, but we need above all to carry away with us a new depth and fulness of that abiding power which belongs to the Lord Jesus Christ. Let me give you a motto to carry home: ‘Whose I am, and Whom I serve.’ As I have been watching these large gatherings I have been convinced that we have here a potential force, which, if placed unreservedly at His feet, would be used by Christ to the ends of the world. But it must be surrendered—consecrated utterly and unreservedly. Can you say, can we each one say, ‘Not I, but Christ: Whose I am, and Whom I serve?’”

After the roll-call an earnest appeal was made

to Associate members. They were asked to stand up as a confession that they had crossed the line, and while a verse of "Just as I am" was sung, three young people rose in their places.

The crowning privilege of the meeting was the Rev. F. B. Meyer's closing address, dealing with the everyday life to which the delegates must pass from the rapturous heights of Convention experience. His words would help many to the fulfilment of his concluding prayer:—"May the twelve baskets of fragments feed those at home as the loaves and fishes have fed us."

TENT ENDEAVOUR.

Long before the time of meeting Tent Endeavour was filled. Rows of people stood all around it, while many hundreds sat on the green slopes close by. The Rev. James Mursell led the meeting in prayer, and read the story of the redeemed before the throne of God. Prof. Weedon of New York sang the solo, "Will there be any stars in my crown?"

The Chairman, the Rev. J. R. Fleming, B.D., of the British National Council, then delivered his address—

"FELLOW-ENDEAVOURERS,—We have come to the last day, and almost to the last hour, of our great Convention, and there is a question that ought to be prominent in the minds of all of us assembled here, in this Tent Endeavour, hallowed by memories and inspirations of many similar gatherings. The question is this :—What memories, what inspirations are we to carry away with us from 'London 1900'?"

"First, surely, a memory, and more than a memory, a thrill of lively gratitude for all the kindness and hospitality of our London friends. Think of the immense care, of the enormous trouble, that they have taken in the organising of this mammoth Convention. Not for weeks only, but for months, I might almost say for years, they have been toiling with this great end in view. We all know that they have had a multitude of obstacles to overcome, but I think we may say that these obstacles have been triumphantly grappled with and nobly overcome. In the future, I am sure that we shall forget all the little hitches and incon-

veniences, and we shall remember only the great and the glorious results. Then, as for the hospitality, I don't think I can pay a higher tribute to this than to say that it has been worthy of London, worthy of the most hospitable city in the world, the city that, year by year, entertains more strangers and welcomes more guests than any other place on the globe. Not many weeks ago, in the very beginning of this month of July, I happened to be a guest in the famous Hospice of St. Bernard, and I had a very different experience there from that which we have been having during these last few days. I had the experience of a heavy snowstorm on the 4th July, when the snow was lying on the ground four inches deep, when icicles were clinging to men's beards, and when the atmosphere was so chill that, if we could only feel it now, we should find it very refreshing. But hospitality, in the person of the good monks of the Hospice, provided me with food and shelter for the time; for which, of course, I was very grateful. Now here, in a very different place, we have tasted of Christian hospitality, but the hospitality of the home has exceeded that of the cloister. I think we have had an illustration of the homœopathic principle that like is cured by like—the exceptional warmth of this London climate has been counteracted by the exceptional warmth of London hospitality. I have, therefore, to ask you to voice our feeling of gratitude in the way that Endeavourers know; and while we do so, we shall not forget the thanksgiving that we owe supremely to Almighty God our Heavenly Father for all His goodness in connection with this Convention.

"But we carry away with us far more than a memory of the hospitality that we have enjoyed. Do we not carry with us also a new sense of the brotherhood of all the nations, and the unity of all the churches? The brotherhood of all the nations! I think that it was time that we had a demonstration of that kind in these days of wars and rumours of wars; when there are men who tell us that brotherhood is a mere dream, a devout imagination. We have proved, I think, that it is no dream, but a glorious reality that can be accomplished—we all meet under one old banner, the banner of Christ and the Church. And then, I think, we have had brought home to us very vividly the essential unity of all the churches. I think that has been brought more closely home to us at this Convention than at any one previously held in this country. For the first time we have had a high dignity of the Church of England appearing on our platform; the whole of the Evangelical Churches of the land have joined to

welcome us. That, I think, is one of the happiest and most significant memories of this Convention, and this year will be held in remembrance, as a year when the Union of the Churches was brought visibly nearer.

"But, brothers and sisters, we are going to carry with us not merely memories, but inspirations. It is not easy yet to estimate the effect of the earnest messages spoken at this Convention. I look, and am sure that many of you look, with the most eager interest to the publication of the report of the Convention. But we look for inspiration not merely from the printed record—however valuable that may be—we look for the inspiration of heart and life. The indwelling inspiration of the Holy Spirit of God is what we need to take with us. To this high and holy purpose we dedicate the closing moments of our Convention. We want to go home with more than the fleeting impressions of the time, with more than a feeling of satisfaction that we have greatly enjoyed ourselves during these past days. Oh, our aims are far higher than that; we want to take with us a possession that shall abide, something that shall never be taken away, that possession of which we were hearing last night, that Pentecostal power which alone can make our endeavours fruitful and bring the answer to that prayer which is arising from all our hearts; as we ascend the Mount of Consecration, so we shall be strengthened to return to the valley of toil and struggle—ever bearing in our hearts the aspiration of this closing day of our Convention—"Thy kingdom come."

Mr. J. Willis Baer prefaced his address by prayer that only the face of God might be seen, and the voice of God heard, during the consecration service. He said—

"Now we are come to what might be a mechanical roll-call, but I believe God will answer prayer to-night, and that there will be nothing mechanical in our service to-night. After all, this is a consecration service, if I know anything about it. I am not the only one who has reminded you that Consecration is a word that is popular—would to God that *Consecration* was as popular.

"I am not one who is fault-finding; I don't go about tripping people up in words or anything of that kind, but, friends, I believe in the centre of my heart—and have believed more certainly for the last five or six years—that the word *Re-consecration* has no part in Christian Endeavour. Do you understand me? Now, be careful; don't you go away and quote

me wrong. Would I do away with the consecration meeting? No, it should be the crowning meeting of every Society of Christian Endeavour, but I believe most certainly that consecration is an act final and for all time, final in the sense that it is irrevocable, but continual in the sense that it is an ascending life which, day by day and step by step, will lead you right up to the throne of God. That very day that you have fully consecrated yourself to Him, He may put something before you and say, 'This too, it must be, if you are to be Mine.' And so I say that renewing covenant obligations in our meetings is good, a different thing from re-consecrating life to Christ. If I gave this book to a friend and he took it, it would be his. This is the act of consecration, I say I give myself to Christ. But you come back after about thirty days and you hear me saying to my friend, 'I give you this book over again.' You would hardly understand it. And you come in a month maybe, and you hear me, in my meeting, as my name is called, say, 'I wish to re-consecrate my life to Jesus Christ.' That is a mistake. When you see me give this book to my friend a second time, you know that, in the period when you did not see me, I must have taken it away from him. And this constant giving and taking is not, as I understand it, the life completely hid with Christ.

"When we come into a meeting like this, we want to be very careful; we want to be sure that what we say to God we mean. That song you are to sing with others as your response; don't dare sing it unless you mean it in your life. The verse of Scripture that you quote; don't quote it unless you mean that it is a covenant between you and your God, and that you will hold it, and hold to it as you would to your very life. For this Convention is not ending. I know that soon the crowds will melt away, but the Convention is about to begin in your society and in your home-life if you are true to your consecration. Please God, these days will bear fruit in eternity if you and I give all to Jesus Christ, and crown Him Lord of all. Hudson Taylor is right in saying that 'if we do not crown Him Lord of all, we do not crown Him Lord at all.' Think of that! Oh, dear friends, I always tremble when I come to a meeting like this, not for you, but for myself, a man who has been put forward to speak God's words; he must be so careful; he knows that he may trip; he knows that he may hinder instead of help. God knows that what he wants to-night is nothing of that kind, but just that we may come together, shoulder to shoulder, and heart to heart and life to life, one in

Christ Jesus. This is what we want in Christian Endeavour. If these great crowds that are met in the Central Hall, in the Concert Hall, in the Theatre, in the other Tent, and who are in the grounds walking about, would act fair and square up to the covenant obligations away from this meeting to-morrow morning, and in the life of the world, we would have such a revival in old England, in America, in Ireland, in Scotland, and the other countries which are represented here, as would bring the world to Jesus Christ in a much speedier time than it will be brought. It is with us, and not with the crowd. It is with you and it is with me. The while we stand collectively for our roll-call, be sure that it is *you*. I wish that we could put round each person, as it were, something—I know not what, I cannot describe it other than as the power of the Holy Ghost, that should shut him completely from everything earthly and human for the time being. It is said that the crown jewels of one of the European sovereigns are kept where they are exposed to the view of all, but around them is an iron rail, which is charged with electricity, so that the jewels are perfectly safe from the hand of a would-be thief; the evil one cannot get at them. Homely as the figure is—reverently I say it—if the Holy Ghost will now but put a rail, as it were, round the entire tent, I think we shall have no need to fear, as we go out, the Evil One who will tempt us, and tempt us now more than ever. We can be so completely shut up in Him that we can smile and go about our work content in the thought of His encircling power. It may be so in the individual life. If it was said with any certainty that our Master Jesus Christ (for He is coming again some time) was in the Central Hall—I speak this reverently, as I would speak to His face—you would hurry there as fast as you could. If it became known, all London would be here, all England; the ships would be coming from every land across the seas filled with people eager to see Him, to touch His garment as of old. But—am I wrong?—Jesus Christ *is* here, and I can have Him in this heart of mine, I can carry Him away, and at the same time you too can have Him through the power of the Holy Ghost.

"I should be recreant to my trust if I did not remind you and myself of what we have come to in these last hours of the Convention. I have heard some people say, as they felt the power of these meetings, particularly those of last night, 'Oh, this is a Mount of Transfiguration, and now we have got to go down into the valley.' That is a mistake: there should be no valleys; there is no going down;

it should be all up, and up, and up. You go home to the same home, the same church, the same society, the same business—the school, the college, the office—shut your eyes and you can see them, as I can see mine. I can see my home, away off across the distant waters, the dear circle, the little ones that I would give all I ever hope to have if they might grow up day by day for Christ. You can see yours. You say—'But my home is a different home to yours; mine is not so happy.' Ah, yes, mine bubbles with happiness; God has been wonderfully good to me; I don't understand it; it is beyond all thought when I try to think of some things. Mine is the happiest home on the face of the earth that I know anything about, though it has lost some of its sweetest life. The Master took it early that the child might be a little errand-boy up and down the streets of the City that is filled with boys and girls. But you are to go back to *your* home, and if you do not, in some way or other, unobtrusive, without any self-righteous spirit, shine, do, speak for Jesus—God forgive you, you ought never to have come here. I know the impatient words; I know the hard places. But He is asking of you to be His at home, in the church, and in the society.

"I have only to say, in closing, that I believe what we need more and more in Christian Endeavour is to get into close touch with the Christ. Don't ever apologise for Him, advertise Him as you would advertise your business, if you are in business; but be sure you are advertising *Him*.

"In Edinburgh once, a woman left her little child in an upper room asleep. When she came back the building was on fire. The smoke was pouring out of that room; the fireman was slow, the mother-love was quick; the woman climbed the ladder and went through the window. She soon reappeared with the little one, and gave it into the fireman's arms. She had just reached the top of the ladder when she missed her footing and fell. She was horribly burned, but she lived, and the child lived. When the little one was about seven years old, one day she came to her mother and said, 'Why is it I have never seen your hands? you always wear gloves or keep them covered over.' 'My darling,' said the mother, 'they are very, very badly scarred, and I don't think you would like to look at them.' 'But they are yours,' said the child. So the mother took the little one on her knee and uncovered her hands and showed them to her. And the little girl did exactly what the mother was afraid she would do; she shrank away. And then the mother told her the story of how those hands became scarred.

And then the little one, with a bound, came back into the mother's arms, and smothering the scarred hands with kisses, she said, 'This for me, this for me! beautiful hands! beautiful hands!'

"I say to you, friends, unless you and I, every opportunity that we have, hold out those scarred hands of our Master, we miss something. This is what I would rather see in our Christian Endeavour societies than all the methods, however good they may be.

"So I say to you, before the work or responsibility returns to you, this night He holds out His hands to you; they are scarred, but will you, with me, just for a moment, drop your head into His hands; kiss them, and say, 'This for me, this for me'?"

After the roll-call, the closing words were spoken by the Rev. W. T. McElveen.

TENT MIZPAH.

Mr. Edward Cadbury of the British National Council presided over the magnificent audience in Tent Mizpah. The Rev. R. S. Joyce of Australia read the Scripture and offered prayer, and Mr. P. Bilhorn sang his hymn, "Sweet peace, the gift of God's love," giving some of the verses in German for the sake of the German delegates.

In the course of a helpful address the Chairman said—

"The words which it has been upon my mind to say to this gathering are found in one of the quotations in the Convention Handbook—

In full and glad surrender we give ourselves to Thee,
Thine utterly and only and evermore to be.

Everyone surrenders himself or herself to something or other, and I am sure many of those who are present will agree with me that it was only when we surrendered ourselves to Christ that real joy and peace came to us. I deny most emphatically the statement that it is impossible to take religion into the business concerns of life. I know something of business life, and I know what other Christian people have proved, that it is possible to conduct commercial transactions on religious principles. But not only in our business, but in our homes, and in our pleasures must we take Christ with us. All our lives must be lived in the work and worship of God, and then only shall we prove our consecration real, and prove, too, the joy that is in utter surrender."

The Rev. James L. Hill, D.D., a Trustee of the American United Society, called the roll. Before doing so he gave an impressive address—



REV. J. L. HILL,
D.D.

"All roads lead to London. So all lines converge in this service. We have been spending our days together upon a gigantic flight of stairs. We have been rising, and now the consummation is here. Our meetings are planned with reference to this crowning hour. Never until the millennial glory shall illumine all things can there be effaced from my memory the moving scenes that have in earlier years attended this consecration service. For purposes of impression, it is immaterial which one I name. I will cite New York, although it might as well be Boston or St. Louis. Those are called upon to rise who have confessed a faith in Christ, their Saviour. 'Who are these that fly as a cloud and as doves to their windows?' Next those are asked to stand who will try within the twelvemonth to bring one other soul to Christ. Now the very floor seems to rise. A young woman is present from Salem who is not a Christian, yet a teacher. She is touched by the approximate universality of the response. 'Why, these young people have something in common. Such an experience as theirs is not a rare exception. They all have it. I have not.' She felt her isolation. She was a stranger to the commonwealth of Israel. At that moment she turned toward the gate at the head of the way. She is now of us. She witnesses daily a good confession. Such are the repeated fruits of our consecration service. And I hasten to make this point; upon it I hang my whole appeal to you to make to-night a public avowal:—*More is expected of us than that the fact that we are Christians should leak out.* More is required than that others should by a laborious or curious process discover that we are the Lord's. Our work is to be more positive, more pronounced. All the activity is not left to the discoverer of our relations with Christ. We are to confess them. Let your light shine. Remove the obstacles. See that it shines and shines out. Fain would I ring the changes on the words, '*Before men*'—'*Before men.*' '*That they may see.*' The history of our society has been the history of our great conventions. Persons doubting about the feasibility of organising a Society of Endeavour often come

hither to see and hear and judge. Ye are witnesses. I want to-night to take testimony. What has the society been to you? Will you not give us a few words of willing witness to the joy and satisfaction of being a Christian? I want to go further. Let me appeal to the *inner* witness. He that believeth hath the witness in himself. We do not omit the assurances that come to us from written revelation. But the thing of which to-night we speak is the witness we have in ourselves. It is spontaneous. It is personal. It is distinctive. We do not fail to reverence historical, recorded revelation. But sometimes a still small voice speaks to us. It was so in our conversion. We seemed to be dealing with Him. A Divine One, as in the case of Jacob, came consciously out and challenged us. When we have been specially drawn out in prayer, we have had a keen sense of the illuminating presence of Christ. Sometimes in temptation or trial we have felt the sustaining grasp of an unseen hand. Treasures of experience have come from this witness in one's self. In some degree it has made us better, happier, and more useful. Too much of our religion is bottled up. We are like dark lanterns. We have a light, but it illumines only our own pathway. We are like a continental prince I once saw at an hotel in Pisa, but he was travelling *incog*. He was the child of a king, but no one suspected it. We must now reveal our faith in order that others of a like mind can associate themselves with us. To-night we must ascertain for purposes of fellowship how many of us (1) are teachers in the Sunday school; (2) How many are on Prayer-Meeting Committees; (3) Look-out Committees; (4) Social Fruit and Flower Committees. But here is the more decisive question! Where do you lavish your best? Every man has some specialty. There is something that calls him out in all the wealth of his nature. At someone's feet he breaks the alabaster box of ointment very precious. There is some object of our devotion for which we are likely to say 'nothing is too good.' Two passengers may be reaching London by the same ship, one of them travels for the sake of gambling with the passengers; the other is bent on reaching to attend the Convention. He feels a great inward constraint. He wants to acknowledge his indebtedness to the society. He desires to bear witness to some of his experiences of grace. Now these two men might look alike, might sit at the same table and walk the same deck, yet how unlike. They are a heaven apart by the inner experience of one, to which the other is a stranger. The secret of the Lord is with them that fear Him. Dear friends

of different nations and climes, young men and women of England, of America, of the different islands and continents, what the Lord hath revealed to you in secret to-night reveal openly. 'He hath put a new song in my mouth.' The old song may have been a good college song or a song of home, and that is to say nothing of the Bacchanalian song. But he hath put a *new* song in my mouth, a song of salvation, of deliverance from sin, of providence in graciously permitting us to be present, a song of Christ's love, a song of the Spirit, and hath put a new song in our mouth even praise to our God. Many shall see it and fear and trust in the Lord."

Dr. Hill then asked all those who would endeavour to bring one soul to Christ during the next year to stand. In response to this appeal a great host—perhaps all—of the delegates rose to their feet. He then asked the missionaries to stand, and several of these gave very brief testimonies as to God's work in heathen lands. All Sunday-school workers, whom the speaker designated as "the church workers among the young," were next called upon, and then ministers and local preachers. The various committees were named one by one, and those who worked on these committees gave appropriate responses, after which the roll of the nations was called, as in the other meetings, the closing words being spoken by the Rev. J. D. Jones, B.D., of Bournemouth.

THE THEATRE.

The Rev. J. Rhys Davies of the National Council presided in the Theatre. Mr. G. K. Hibbert, M.A., read the Scriptures, and prayed—"O Lord Jesus, we thank Thee that the life to which Thou dost call us is a life of sacrifice." Miss Bushnell gave a pathetic rendering of "He was despised," and then the Chairman asked the Endeavourers to express their thanks for the hospitality of London, and announced that the 1901 and 1902 Conventions would meet at Sheffield and Manchester. Then he said—

"MY DEAR FELLOW-ENDEAVOURERS,—We have come to the closing meeting of this memorable Convention, and I hope that its result will be that we shall be able to enter more fully into the spirit of

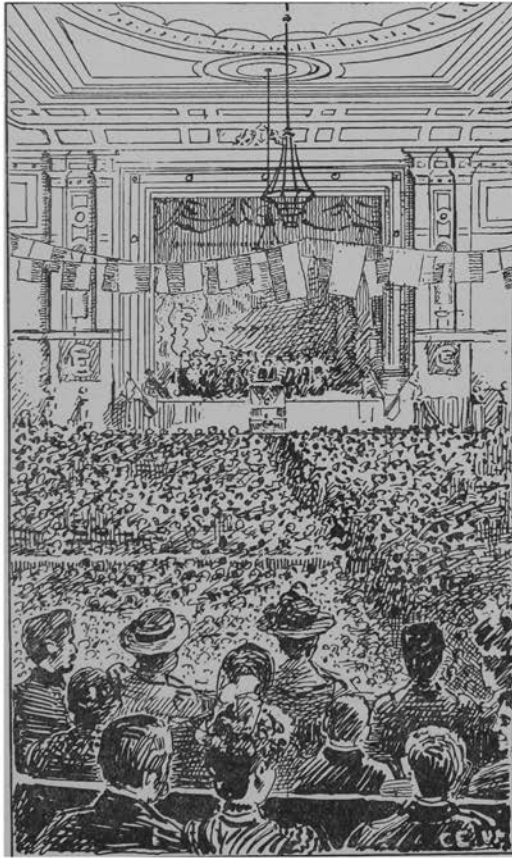
the words that have just been sung to us—the Spirit of the Lord Jesus Christ. Its full results will never be known on earth. The good done, the souls saved for Christ, will only be revealed on the Judgment Day. If last night's meetings had been the only meetings, we should have had great reason to be thankful to God for 'London 1900.'

"Our motto for to-day has been 'Thy Kingdom come,' and His Kingdom this week has been very near us. But let us remember what we have already confessed in prayer, that we cannot always be on the mountain top, we must go back to the work that demands our heart service, living a life of sacrifice against sloth and indulgence. Let there be no falling back after we go to our separate homes, some to towns where there are troops of splendid workers, and some to little villages and lonely places. Wherever you go, strive to fight against formalism and ritualism, and strive to realise that the Christian life is one of service to the King, and not an indefinite creed. We say 'I promise Him' in deep devotion, and we have to surrender all to Him in order that He may take up what has been surrendered to Him, and make us perfect according to His divine will. We promise Him to do 'whatever He would like to have us do,' that He may do whatever He likes with us.

"You will find in the Bible that nearly all the words that describe our relationship to God are passive. A vessel, that is a passive thing,—a sword is a passive thing, and we are to

be passive in that sense in order that Jesus Christ may take us and use us for His own glory. But mind, this will cost something. I have heard of a miser who had cataracts in both his eyes. He asked an oculist if it were possible for him to be successfully operated upon, and after examination the oculist said it could be done. The miser inquired, 'How much will it cost?' The oculist replied, 'A hundred dollars for each eye.' So the miser said, 'I will have one eye operated upon now, that will suffice for me to count my money, and I shall be able to save one hundred dollars.' The love of compromising has made the Church weak, but Endeavour does not mean compromise. Our

members are all to be like those young Endeavourers down in South Wales. A friend of mine had occasion to be absent from his church. He had one very aged and infirm member, and in his absence he wondered who would look after her. Upon his return, he went to see her, and on going in, the old woman said, 'You need not have been in such a hurry to come and see me.' He was rather taken aback by this reception, but she continued, 'I have been well cared for in your absence.' 'Oh, indeed, who has been caring for you?' 'Why, those young "Christians for ever" that you have in the church.' It is that sort of service which is whole-hearted and for ever that is going to save the world and solve the difficult problems that are ahead of us: and it is this service *you* will render."



IN THE THEATRE.

In conducting the roll-call, the Rev. E. R. Hassé said—

"DEAR FELLOW-ENDEAVOURERS,—I do not think it necessary to enforce what I have to ask you, that during this part of the service there may be no more applause. This subject does not lend itself to applause.

"We are very near the end of this Convention, and soon we shall be scattered and separated all over the globe, and we do very much want the last moments of this last day to be such as will never be forgotten. We shall all feel that this Convention has been very memorable. Six years ago we had the last of the United Conventions, when we were able to hold our Convention within one building, which was, in that case, Spurgeon's Tabernacle, and it was my privilege to conduct the last of those services. I did then as I shall do now. I asked all those who would endeavour during this coming year to win one soul for Jesus Christ to rise, and make that vow, and from that day to this, through all parts of the country, and in Scotland, I have been met by someone who was at that meeting, in railway stations, in trains, in omnibuses, or in the streets, who have reminded me of that day and of the vow they made, and they have told me how they prayed for it, and they endeavoured to fulfil it, and the Lord worked through them. How many of you will make the same vow to-night, and resolve to win one soul for Christ in the coming year?

(Nearly all in the Hall stood up.)

"If we place ourselves at the Lord's disposal, he will use us for His service.

"Another question. Are there those here to-night who have not yielded hearts to Christ, and who know they ought to do so? Will they do so now? If so, will you rise in your place? I would plead with those who are undecided, but who know they ought to decide for Christ; so will they rise here and now? The Lord sees. Thank God. May God keep all such. Let us close this part of our meeting with prayer.

"Now, take us, Lord; we can do nothing of ourselves. We cannot win souls for Thee without Thine aid. We pray Thee now to so take us and so cleanse and mould us that we may be privileged to be soul-winners. Keep us humble and faithful and clean. It is only the clean vessel that Thou usest. Help us, Lord; we ask it in the name of Jesus Christ. Amen."

Miss Marianne Farningham then gave the closing words.

THE CENTRAL HALL.

The Rev. Joseph B. Morgan presided over the great meeting in the Central Hall. It was not the record attendance in that huge auditorium, but probably it was the largest number that could hear an ordinary voice speaking from the quaint extension platform, which had been erected to bring the speakers nearer to their audience, and which looked like a tiny island in the midst of a sea of faces. Mr. Benj. Short of New South Wales led in Scripture reading and prayer, and then the Chairman read the list of the new members of council, elected at the British Union meeting in the afternoon, and announced where the Conventions of 1901 and 1902 would be held. Then, without moving a formal vote of thanks, he voiced the cordial thanks of visiting Endeavourers for the kindness and hospitality which London had extended to them. With a few earnest words he led the vast assemblage up to the great business of the evening—the consecration Roll-Call, conducted by the loved and honoured President of the World's Christian Endeavour Union, after which two Christian Endeavour singers, the Misses Walmsley and Dodd, sang "Saved by grace," and Dr. John Smith gave the closing words.

The roll called by Dr. Clark might easily have been lengthened; it had been cut down to its minimum—a mere list of twenty names, most of them representing distinct nationalities. No one could fail to feel the impressiveness of the scene, or miss a thrilling sense of its significance, as at the call of the man who was the originator, under God, of this "world-spanning organisation," the delegations rose in their places: now a great host of Americans, or Endeavourers from the home countries, and now a handful of Spaniards or Germans, or a solitary representative of far-off Japan. The responses, most of which were being given at the same time in the other meetings, were as follows:—

Australasia,—

"For as we have many members in one body . . . so we, being many, are one body in Christ, and every one members one of another."—ROM. xii 4, 5.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Canada,—

"Nearer, my God, to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee!"

United States,—

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrims' pride,
From every mountain side
Let freedom ring!"

West Indies,—

"Bind Thy people, Lord, in union
With the wondrous cord of love;
Let a spirit of communion,
Lord, be ours with theirs above!"

Mexico,—

"The Mexican Convention awards a palm branch to the society which has brought into the church during the year the largest number of its own members; and it expects conversions at the annual conventions."

The following cable was also read:—

"Mexico City, July 16. To Christian Endeavour Convention, London. Mexican National Convention sends greetings."

South Africa,—

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—REV. xxi. 3, 4.

At this point Dr. Clark read the following interesting letter:—

VENTERSBURG ROAD STATION,
ORANGE RIVER COLONY,
June 19th, 1900.

REV. F. E. CLARK,

"DEAR FELLOW-ENDEAVOURER,—From this land of war and strife I wish to send greetings to the World's Christian Endeavour Convention, praying that 'He who maketh wars to cease' may soon bring peace to this people, and that we may all sing together, 'Blest be the tie that binds!'"

"May God's richest blessing rest on this Convention.—Yours in Christian Endeavour,

"D. A. MORRISON,

"Secy. Maritime Christian Endeavour Union,

"Canada.

"With B Squadron,
Canadian Mounted Rifles."

Egypt,—

"'The Nile is rising!'—the river of the water of life in Egypt."

China,—

Was represented by a venerable missionary, who asked prayer for the Christians then in peril.

India,—

"The Christian Endeavour Society is, under God, the chief hope of India's salvation."

Rev. John Pollock led in prayer for the deliverance of those in peril in China, and for the famine-stricken in India.

Germany,—

"The joy of the Lord is your strength"—NEH. viii. 10.

This was repeated, and then the delegation sang—

"Einer ist's an dem wir hangen,
Der fur uns ist in den Tod gegangen,
Und uns erkaufte mit seinen Blut.
Unsre Leiber, unsre Herzen
Gehören Dir, Du Mann der Schmerzen, gut.
In Deiner Liebe ruht
Nimm uns zum Eigentum,
Bereite Dir zum Ruhm
Deine kinder!"

"One there is to whom we belong,
Who has gone into death for us,
And bought us with His blood.
Our bodies, our souls,
Belong to Thee, Thou Man of Sorrows,
In Thy love
Take us for a possession,
Thy children!"

Spain,—

The Spanish delegates, led by the Rev. W. H. Gulick, sang a hymn in their own tongue.

France,—

"Comme un cerf altéré brâme
Après le courant des eaux
Ainsi soupire mon âme,
Seigneur, après tes ruisseaux
Elle a soif du Dieu vivant
Et s'écrie en le suivant
Mon Dieu, Mon Dieu quand sera-ce
Que mes yeux verront ta face."

"As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God?"—Ps. xlii. 1, 2.

Switzerland,—

"Vois, Seigneur, ma famille est pauvre en Manassé
et je suis le plus petit dans la maison de mon père.
Et l'ange dit : Je serai avec toi."

"O my Lord, behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee."
—JUDG. vi. 15, 16.

Turkey,—

"In my distress I called upon the Lord, and cried unto my God : He heard my voice out of His temple, and my cry came before Him, even into His ears."—
Ps. xviii. 6.

Samoa,—

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—
REV. vii. 9, 10.

Japan,—

Japan's delegate gave his testimony in the native tongue, and said—

"I travelled 12,000 miles to attend this Convention, and I am thankful that I did."

He quoted for his nation's response—

"The Lord is able to give thee much more than this."—2 CHRON. xxv. 9. [The text from which Dr. Clark preached at the Japanese National Convention.]

Ireland,—

"I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth."—ROM. i. 16.

Scotland,—

"O God of Bethel ! by whose hand
Thy people still are fed :
Who through this weary pilgrimage
Hast all our fathers led :

Our vows, our prayers, we now present
Before Thy throne of grace :
God of our fathers ! be the God
Of their succeeding race !"

Wales,—

The Welsh delegates sang—

"Cymru i Grist ! Hyfrydaf gri,
Seinied rhwng ei bryniau hi,
Nes i'r pentref, tref—pob lle
Dderbyn rasol rodd y Nê ;
Taener y newyddion gwell,
Rhwng y Dee a Gowan bell,
Nes d'wed plant hoff Walia wen,
'Crist yn Frenin, ac yn Ben.'"

"Wales for Christ—let that glad strain
Echo through her hills again,
Till each hamlet, town, and place
Knows of Christ's redeeming grace ;
From the Dee to Gowan's Head
Let the blessed news be spread,
Till each child of Wales shall own
Christ as King and He alone."

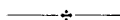
ENGLAND'S RESPONSE :—

"When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast
Save in the death of Christ my God !
All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingling down !
Did e'er such love and sorrow meet ?
Or thorns compose so rich a crown ?

Were the whole realm of nature mine,
That were a present far too small ;
Love so amazing, so divine,
Demands my soul, my life, my all."



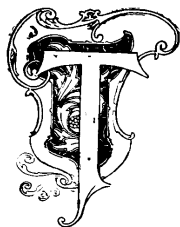
CHAPTER XXV.

Closing Words.

Addresses by Rev. John Smith, D.D., Rev. F. B. Meyer, B.A., Miss Marianne Farningham, Rev. W. T. McElveen,
Rev. J. D. Jones, B.D.

SOME LESSONS OF THE CONVENTION.

REV. JOHN SMITH, D.D.—IN THE CENTRAL HALL.



THESE world movements are characteristic of our time. God's hand is in them. Such gatherings of Christian forces from the ends of the earth have a purpose to serve in preparing a new day of the Son of Man. Now of all

these none is more significant—none is every way so significant—as this World's Convention of the Christian Endeavour movement, and that on three grounds. It is a movement which rallies the unexhausted energies of youth. It is a movement central to the whole life and work of the Christian Church, aiming at the consecration to Christ of the young people within her pale. It is a movement localised, yea intertwining itself with the organisations of every church in which it has taken root: yet world-wide in sympathy, creating the sentiment of brotherhood among Christians of many nations and communions.

I say to myself as a student trying to understand the signs of the times, in the interest of the kingdom, "This is a new thing." It has sprung up suddenly without any vast mechanism. It has appealed, not merely to one type of character in a single nation, but to nationalities marked by the broadest contrasts, and young people brought up among the most diverse surroundings. This sudden, spontaneous movement has taken place, not among the mature leaders of Christendom who have been watching the drift of things, but among young people. One of the signs of a day of power is being fulfilled. The sons and daughters are prophesying,

the young men are seeing visions. Most assuredly a new day of the Son of Man is coming on the earth. For as the lightning that lighteneth out of one part under heaven shineth unto the other part under heaven, so shall the Son of Man be.

I wonder, have my thoughts found response in this great audience? Surely, then, the question that should fill every heart is, How can we come into line with God that He may accomplish His great will through us? I beseech you take that thought home. If from this great Convention there thrilled out to the farthest limits of your world-spanning organisation this conviction, that you had been called into existence for a great end of God's kingdom, to fight in the first line towards a new day of power, this great movement would get a fresh baptizing, you would be lifted out of the weaknesses that invest all movements, and dying to every thought but the glory of God, you would flame into a new fulness of power. Souls live by fresh consecrations. Movements advance by being baptized afresh, in surrender to Christ, for the new tasks and responsibilities of the hour.

I. If you study the great birth-times—the seasons in which new tidal waves of power broke in fresh flood on the Church—you will find one unfailing mark distinguishing their rise and continuing to mark their progress—an intense study of the Word as the revealed will of God. The living core of the Christian Endeavour movement is the consecration meeting. But after all, my consecration of myself to God is nothing. That is only bringing an empty vessel for God to fill, and it is when God's great thoughts, individualised and brought home by the

Spirit, fill my being, that God enters the believer and he is transfigured before Him. Let God Himself be your teacher as you gather round His Word. Give Him the chance to influence you by taking pains to know the will of God, and by giving His Word time to take full possession of you. Remember God is in and with His Word. In studying it we become personally knit to Himself, and the Holy Ghost instructs us for the work we have to do and the witness which we have to bear.

II. Sometimes you have come to your consecration meeting and you have felt a lack of power. Consecration cannot be worked up, it must come down. It must be the Divine sealing on heart and mind made willing to receive God.

And when He has filled us with His own loving will regarding a perishing world, and drawn us to spend and be spent for that, then we begin to understand what consecration means.

God has called me to be a fellow-worker with Him in His crowning work of salvation. This is a divine work wrought out by His Son, unveiled in all its distinguishing divine glory and brought home by the Holy Ghost. And we as witnesses are the human channel by whom this glory of God is made known for the obedience of faith.

How we need to be "strengthened with all might by His Spirit in the inner man" before we are any good!

We are far too feeble even to look at that. We are taken up with secondary things right and good enough, but of no value apart from salvation.

Then are we such people as a holy God can use, as Jesus can speak by, as a Divine Spirit can work through? What of besetting sins, what of unsubdued infirmities, what of by-ends? What consecration meetings should we have, as if searched by the fire of God!

III. But not only do we need to get blocks taken out of the way. Working for God is a great work. We need knowledge, we need trained aptitude. Look at the blacksmith as he seizes with his pincers a red-hot mass of iron, transfers it to his anvil, and holding it with one hand smites it with a rain of blows. It looked so simple, till you began to see that every

blow told, shaping the mass to foreseen ends. It took that man years of apprenticeship to be able for such skilled work. Had he not begun as a boy he never would have had such command of his muscle, such accuracy of eye and hand. If so much is needed for handling iron how much is required for souls? And why should we not begin as soon as we get into the kingdom to train for this work? The Christian Endeavour movement has done a new thing for Christendom. It has provided an elementary training school for active witness and service. We have not yet seen what by the blessing of God it is in this new movement to accomplish. Let us have a new day of power, a mighty baptism of the Spirit, a re-awakening in us of Paul's overmastering love for the souls of men, and from these little gatherings of our consecrated sons and daughters all over the world shall come forth a glorious host of witnesses to win the world for Jesus. And now we come to the last point which I shall touch to-night.

IV. What is the great distinction between the works of man and the works of God? Man's works are dead; what he has made them that they remain, changing only in the direction of disintegration and decay. God's works live and grow. Small in their beginnings like a mustard seed they have the power of drawing into themselves substance from without by which they perpetually develop.

What drew me to this movement, now nearly ten years ago when I was travelling in America, was what seemed to me a living thought of God—a seed-corn at the heart of this organisation. And that conviction has been confirmed by the expansiveness of this institution in the intervening years.

But I have the conviction that should God grant His Church in these Western lands a time of revival—a mighty shaking of the dry bones—this organisation, in virtue of the divine principles embodied in her constitution, and by the grace of Him whom it seeks alone to honour, would blossom into new developments of devout study, and practical acknowledging, and common action, which would give it a foremost place among the conquering forces of a Pentecostal time.



REV. JOHN SMITH,
D.D.

FROM CARMEL TO THE JUNIPER BUSH.

REV. F. B. MEYER, B.A.—IN THE CONCERT HALL.

How many miles do you think it is between the summit of Carmel and the site of the juniper bush where Elijah lay down and wished that he might die? I am not able to give you that distance in geographical miles; but it is quite possible for a man to stand upon the summit of Carmel as the afternoon sun is westering, and to lie down on the next afternoon and ask God that he may die. And it is not impossible that you who are here may traverse that weary journey within twenty-four hours. You have stood together upon the brow of Carmel, you have builded your altar, the fire of God has descended, you have discerned the little cloud no bigger than a man's hand which promises the rain of blessing, and yet to-morrow you that have been so lifted up may be equally depressed.

Many a time when I have stood on a Sunday night with my people, partaking with them of the bread and wine of the Lord's Supper, and my soul has been holding fellowship with my Lord, I have said to myself, I will never go down again to live the mean, contemptible life of the past. And yet when one has been climbing perhaps up Ludgate Hill on a Monday, or going about one's daily routine work, a dark whisper has come in the soul, saying, Where is the rapture of last night?

When you go down home you will pass up the same street, you will open the same gate, you will ascend the same steps, you will be greeted by many that love you, you will go to the same little room which you are accustomed to tenant, and you will say to yourself, "Well, it is gone, and I am just as I was last night."

Remember that you may attribute something of that depression to nervous overstrain, to the reaction of an over-tired nervous system; and it does not necessarily prove that you will be farther from God than you are at this moment. And God understands that, for instead of scolding the prophet He put him into a sweet sleep and gave him a good meal, and having done it once with good effect, He put him to sleep again, showing that He knoweth our frame, and remembers that we are but dust. And therefore when the suggestion comes, "You are not what you were," dare to answer, "In my choice, in my resolve, in my will, in my understanding, I am where I was in the golden and most rapturous hour."

Oh, young people, distinguish in your life the response of the emotion which comes from good health and nerves well strung, from the inevitable sorrow which comes from grieving the Spirit of God. If you are not conscious of having grieved Him, if you are not conscious of anything between you and your Master, then look up into His face and say, "Lord, I stand not in my fluctuating emotion, but in Thy glorified and risen nature."

If there should be any of you who are depressed to-morrow because you are not as you were once, through your own sin—listen! Last Sunday afternoon one spoke in my church who in my judgment did not distinguish sufficiently between my Lord and St. Paul and Tolstoi. I felt I must needs say something to adjust the balance. I happened to turn to where the string band was sitting, and one of the violinists had snapped a string of his violin and had thrown it down. I picked it up. I said to the great mass of men, Do you see this? Do you know what it is? There will never come a strain of music out of that string again. But if your life has lost its music, I tell you of one, not Paul nor Tolstoi, but "the right man" of whom Luther spoke, who can take the broken string of a man's life and make music of it again. And should there be to-day some man who while I speak shall say, "Yes, and the music is gone from me," and while I speak shall look to Him who says, "A new heart will I give you and a right spirit will I put within you," and if he shall say, "Christ, make me fresh and whole, and out of my life yet shall sound the sweet chord of Thy will," then Christ will bring it to pass.

And remember, when this has happened, you will again take up the old duties with a deeper consecration. I like the story about the philosopher's garden. He lived in a city where the houses stood thick, and he asked a friend to see his garden. And his friend, wondering that a garden could be there, came with him to the back door and saw but a tiny patch filled with a few blackened evergreens. And he exclaimed, "Is *this* a garden? It seems more like a courtyard!" But the philosopher said, "See this; it goes away up to the blue sky, and down to the very antipodes. It is a great garden, mine."

And you go back to your life, which seems but a tiny, little one; and as you compare it to the lives of

some of us who seem prominent, you say, "Oh that I had something great, something worthy of me!"

My dear soul, make it worthy by being yourselves a noble soul, and put the depth of a true consecration and the height of a heaven-soaring motive into the little courtyard where God has set you to be trained. And remember, that when Elijah lay there beneath that juniper tree, God, who forecasted all the journey, put into him the strength by which the forty days and nights could be performed. And I suppose that, as the prophet started on the journey, he did not feel strength enough for forty days and nights. If you had asked him, as he rose from his slumber, "Do you feel able to bear a journey to Horeb?" he would have replied, "I do not feel more than I do generally after a good night's sleep." But God, who knew the journey with all its toil, stored that man's soul and body with sufficient strength, and as he began to use it, he found he had got enough.

Do not forecast the future. Do not say to yourself wearily, "And I must go back; and I must plod on alone, beneath the burning sun, and over the torrid sands of my life, so weary, so monotonous, so irksome. I have not the strength with which to pursue my way." Remember, beloved friend, that God, who knows the agony, the conflict, the difficulty, has already stored your soul, in Jesus, with enough strength to overcome them all. Learn moment by moment to use the strength you have got, and remember that difficulty is God's way of revealing to you what He has laid up within you for every demand.

Remember that from that hour Elijah went on, stepping out in faith as you must do, until he came to Horeb, and discovered that God was not in the whirlwind, or the earthquake, or the fire, but in the still small voice that whispered and thrilled in cadences of heavenly music around his lonely soul.

I know your life. I know that you will probably be taken away by yourself. I know that there is some dark, lonesome, rocky cave, it may be the chamber of illness, it may be the place of persecution and rejection, it may be the place of the cruelly isolated soul, where friend, where lover, stand away from you, and you say, "O my God, I, even I only, am left, and they seek my life to destroy it."

You will then want, perhaps, or you will think you want, some great convention, some marvellous preacher, something to stir and thrill and lift your life. Ah, but none of these is given, because the great fear of a convention like this is that people begin to live in the speakers, begin to live upon the impression of the moment, begin to live in the quick

ecstasies of the soul, and they miss Jesus Christ. And they have to be brought alone, to stand by themselves in solitude with God, and to receive God not by any sensible impression that startles the mind, but by the still music of the voice that speaks in the depth of the heart.

Yes, I am prepared to believe that some of you who have been here are going away a little disappointed. There has been the earthquake of some searching address, there has been the fire which has fused and burned the very rocks, there has been the rush of the hurricane. But some of you, some of you—nobody has touched you, helped you. Of course you will say it has been the greatest convention you have ever known. And yet—and yet—there will be a kind of misgiving that you have not got what you wanted. But when God brings you to stand alone with Himself, in the whisper of His own sweet and tender voice, without a sensible impression, you will *know* that you have God, that you have Christ, and that He is your All-in-all.

If I have some children, and if every time I come from my city life or from my pastoral visitation I bring them a box of sweeties, they get to know my step, and they get to standing at the window, crowding their little faces against the panes, and when I enter the house they make a rush. I hear their footsteps patter down the hall, they greet me with a hearty welcome; but I do not quite know whether they are not welcoming me for my sweeties. And some day I say, "Children, father won't bring any sweeties to-night." And all day I am wondering what will happen. And if, as I draw near the house, I see the window full of their faces; and if, as I get to the door, they fling themselves with laughter into my arms, "Why," I say, "children, didn't father tell you he had no sweeties for you to-night?" and they will answer, "But, father, it is you we want, and not the sweeties." And so it happens often that God drops off the things you think essential, sweet, and beautiful, in order to bring you back to Himself.

And remember that there He said to Elijah, "Return and anoint." I know that some of you have recently given yourselves to Christ. Good! Good! But may it not be with you as with a pen which I have got at home. I bought it ten years ago, and I have thought much of it; but the ink began to pour from it when I didn't want it, and it wouldn't go when I did want it, and finally I left it to lie where it lies to-night, in my room. And every time I leave my house to go upon some evangelistic campaign I hear it saying, "Once he took me with

him everywhere, and told me all his thoughts. I am still his, but he does not use me now; he has gone without me." That pen shows me continually how it is possible to belong to Christ and yet to lie on the shelf and not be used. The pen, I suppose, is choked up with the bits of paper that have accumulated, and so you may be clogged up with self. Oh, get cleansed, get cleansed!

When Mr. Moody died I knew I could not be a Moody, but there was one little thing which he did that I could do. Every day he spoke to someone about his soul. Every day that broke he gave himself to Christ, and said, "Christ, use me to

somebody to-day." And some of us have started that. And I would like every man and woman here to resolve, "Lord Jesus, from this evening's address I am going to hold myself to speak to somebody about Thee every day, until I die or Thou shalt come."

Oh, go back, Elijah! Don't stand here, but away, man, away! There is Elisha, that young fellow, waiting by his plough, and Jehu, the soldier; go, anoint them. Men and women, I charge you, if a year shall pass before you come back, let each one of you speak about Christ to 365 souls in that year. Oh, what might not be the results!

"ALL THINGS THROUGH CHRIST."

BY MISS MARIANNE FARNINGHAM—IN THE THEATRE.

DEAR ENDEAVOURERS,—You have been feeling to-night that this closing meeting of our great Convention is a solemn occasion. Some of you, perhaps all of you, have had many searchings of heart, and now, perhaps, as we pass away to our everyday life, and take up its common everyday duties, we are feeling a little afraid of the responsibility that rests upon us. That is a natural, and in many ways a right, mood, but I think the Master's word to us to-night is, "Be not afraid; be of good cheer," and we are safe in surrendering ourselves to Him.

A man who has been instrumental in saving lives once told me that he could never save a man or woman who was not nearly drowned already. He said, "There must be entire surrender of the person before I can do anything. If a man is strong enough to struggle, I can't say what I can do, but when anyone has become exhausted and helpless I am always able to get him safe ashore." So if we feel to-night afraid and strengthless, we may remember that we can do all things through Christ, who strengtheneth us, and that it is when we are brought low that He is near to us, able and ready to save us.

I am anxious you should go to your work to-morrow with a great deal of courage and hopefulness. Great things are expected of you, but great things have been given to you. Endeavourers all over the world are called to a great work. But they are strong in the strength which comes from the realised presence of Christ Jesus, and that will make you able and useful. Just now, when you all promised

to try this year to win some soul for Christ, I was very much struck by that promise, and the gladness with which you made it. As I have moved about among you I have been struck, also, by the joyousness of your faces and your voices, and the readiness with which you have helped the stranger, and put yourself at the service of everybody who needed you. It seems to me, dear young friends, that one of the things to which you are called is a beautiful ministry of winsomeness, and to make others love Christianity for your sake. You are to be sweet and amiable and helpful, spreading the gospel. And you can only do that as you receive strength from Jesus Christ, and catch something of His spirit.

High ideals are set before you. As I was coming here in the train the other day, I set down a few "triplets"—qualities and characteristics which all Christian Endeavourers must have:—

Purity, Patience, and Power.
Honour, Honesty, and Humility.
Duty, Dignity, Devotion.
Sweetness, Sincerity, Sense.
Candour, Courtesy, Constancy.
Fears, Fortitude, Faith.
Goodness, Greatness, Grace.

You can yourselves think of many other beautiful words that express what is expected of you. Are some of them commonplace virtues? I wish they were! Will you make them so? It is a great thing to be young in these days, to belong to the Christian Endeavour Society, to find life full of opportunities. Now, as you pass into life, take up its duties, live up

to your name. Then, though life will not be altogether easy, it will be very beautiful.

Let me counsel you to take with you three friends, friends you may have anywhere and everywhere.

One is a very quick-eyed friend, a friend who will see what you cannot see, who will help you in a thousand ways. When the sky is clouded, this friend will tell you there are stars behind. When you meet rough people, this friend will tell you there is a good heart and some tenderness at the back of the brusqueness. When the rain falls, this friend will tell you that sunshine is coming. The name of this friend is *Faith*. Take Faith with you all the way you go, for Faith is a wonderful friend.

Take another friend—one who is always gladsome, and seeing the best side of things, who will not despair. This friend is *Hope*.

And take *Love* with you, because Love makes the whole way easy and sweet. Without Love, you cannot keep the two others. Love enables you for perfect trust, and perfect peace and joy.

I thought of you about a month ago. On a perfect day in June I was sitting in a delightful wood near Patterdale, just above Lake Ullswater. I remembered that I was to have the privilege of speaking to you, and that I was not very likely to get another time of quiet in which to decide what it would be well to say. That morning I had been reading Dickens' *David Copperfield*—for the first time. No doubt I ought to be ashamed to confess that it was for the first time, for I daresay many of you have read it long ago. You remember when poor little David found his aunt, and how good she was to him? She gave him many things, and above all, love, and a home, and, of course, some good advice—that's what old ladies are chiefly for! "Trot," said David's aunt, "never be mean, never be false, never be cruel. Avoid these three vices, and I can always be hopeful of you." This is very good advice so far as it goes, but it is rather negative. We take it for granted Endeavourers will never be mean, never be false, never be cruel; and their Master has taken them further than that,—“He that doeth truth cometh to the light,”—“Love them that hate you,”—“Do good to them that persecute you,”—“Be ye perfect as your Father in heaven is perfect.” This is the standard which Christ has raised up for you, and this is what the world around you will expect of you, that world which has been wondering what this movement is all about, and why Christian Endeavourers are so enthusiastic, and which is just beginning to understand your aims. When you go

to your office, your workshop, behind the counter, or wherever you may work, you are going to lead better lives, you are going to be better servants. You are going in your homes to be sweet and helpful and unselfish, because you serve the Master. You are going to show the world that character is testimony enough—a testimony that will stand fire. You are going to be brave and true. That is what we all expect of you. Do not be afraid of the task, for Christ will be by your side. He says, “Abide in Me and I will abide in you,” and in Him we can do all things.

And now, I have been a Christian Endeavourer for more years than most of you have lived, and before I sit down I would like any one of you to ask me any question you like, because you know I have lived through many difficulties and trials.

Perhaps you would like to ask me:—

Does the way seem long? It is too interesting to be tedious.

Is it ever dreary? Yes, it has been sometimes, but each day it grows brighter.

Have you made many mistakes? Oh, many! But Christ is an ever-present help. There have been many mistakes, many failures, many sins: I have often disappointed myself and others.

Does God let you try again? Always! The most wonderful thing about God is His forgiveness.

Are you satisfied with the progress you have made? I can only say—

A wretched, weak, and helpless worm,
On Thy kind hands I fall;
Be Thou my Strength and Righteousness,
My Jesus, and my All.

Then is it really all true? Is Jesus really real? Have you found Him all that He said? Yes, yes! Oh, dear young Endeavourers, Jesus Christ is more than you can dream of, and I have been finding that out more and more every year. Love and trust Him, you will never exhaust Him.

What do you think of life now? It is beautiful to be alive! I have had terrible troubles, but goodness and mercy have followed me, as they will you, all the days, and now the stars are brighter, the sunlight is sweeter, all life and love are incomparably dearer. I congratulate you on all your Saviour will do for you.

Are you afraid to die? No, no! Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Dear Endeavourers, be not afraid, be of good cheer, for God is with you. God bless you!

THE BEST THING.

BY REV. W. T. McELVEEN—IN TENT ENDEAVOUR.

DEAR FRIENDS,—I want to tell you about that which is the best jewel which we can possess, the pearl of great price. I am afraid that we Endeavourers are sometimes tempted to let the good things that God has given us be the enemies of the one best thing—Jesus Christ Himself. You remember Peter says, in the Acts of the Apostles, "There is none other Name under heaven given among men, whereby we must be saved." Peter said that, yet Peter did not say that; Peter was only the mouthpiece of the Holy Spirit when he said that. You read a few verses before that Peter, "filled with the Holy Ghost," said so and so.

This is the best thing, the one superlative thing in the world, and I want to talk about that one thing.

Peter, "filled with the Holy Ghost," says there is just one road to the Celestial City; there is just one Door to the fold of God; there is just one Physician; mankind is poisoned with iniquity, and there is but one Antidote, one Balm of Gilead; there is a great burden strapped to the shoulders of mankind—the philosophers call it one thing, the scientists call it another thing, Jesus Christ calls it *sin*—and there is just one way to free your shoulders from that distressing burden—through the gospel of Jesus Christ. "I am the Way, the Truth, and the Life"; "Come unto Me, all ye that labour and are heavy laden, and I will give you rest"; "I am the Door, by Me if any man enter in, he shall be saved, and go in and out and find pasture." Blessed thought! He was the Ladder that was to uplift and inspire mankind with the Divine Life. "I, if I be lifted up, will draw all men unto Me."

I want you to go away with this impression—that this jewel of the gospel, the glorious gospel of the blessed God, is the best jewel, the pearl of greatest price, the best thing God has given us, the thing that we should preach in season and out of season, not only by our words but by our actions, and by our conduct, and by our character.

If you turn to the Apostle Paul, you find him emphasising and re-emphasising the gospel of Christ. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." To whom did Paul say that? He said that to the Romans. We know something of the state of affairs in Rome at that time, but to that most

corrupt of civilisations, to that most haughty of despotisms, Paul the apostle says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." And then we find him writing to the Corinthians—I am determined to know only one thing, to show them only one jewel; "I am determined to know nothing save Jesus Christ and Him crucified." And you know what Corinth was. Someone calls it "the Paris of the Old World." It was the place where the young men went for their bout of pleasure and dissipation. But, says Paul, there is one thing that will correct all the evils of old Corinth, one thing that will turn it upside down and right side up.

In my own country—I don't know how it may be here—but in my own country we appear to preach some other gospel than the gospel of Jesus Christ. It is a good thing that we preach—a mighty good thing, but still our good becomes the enemy of our best. There are people in America who preach—well, for the moment, you can call it the gospel of Socialism. That is a gospel of charity and philanthropy and making a man's existence just as sweet and wholesome as possible, which they say will save him. No, it won't. The gospel of Socialism or Environment is quite a fine thing—God bless the men who stand for clean tenements and better factory laws, for clean streets and all that kind of thing—that is one phase of the gospel of Jesus Christ, but that is not the gospel of Christ. You turn to the very first page of your Bible and you see a picture there of a very fine set of circumstances—the Garden of Eden, and yet that fine set of circumstances did not save Adam—Adam came to ruin in those circumstances. You don't improve a man by improving his circumstances. It is not the place that makes the man, but the man that makes the place. The Scotch have a proverb which runs, "It is not the sty that makes the pig; it is the pig that makes the sty." Character is not so much a matter of the position as a matter of disposition. Christ did not clothe that maniac, but He cast the devil out, and then the man went and got his own clothes.

A good many people preach a gospel of Environment and think it is the gospel of salvation, but it is not. It is the heart of man receiving the Divine Life from the heart of God which saves him. You can no more improve a man, in the sense of saving him,

regenerating and making him other than he is, by improving his circumstances, than you can cleanse the spring up on the hillside by filtering the water of the river into which it flows.

Many of you have read Conan Doyle's novel in which, you remember, he tells of a sailor who was tattooed with wonderful tattooing from the soles of his feet to the crown of his head, in red, white and blue and other colours. And the man who did the tattooing, beginning at his neck and going round and round, told the story of the Creation and all the important incidents of Scripture, and the old sailor used to say that if ever he was cast ashore on a savage island, the savages might learn the gospel by a devout contemplation of his carcase. But Conan Doyle observes that that man's religion was only skin deep, for he could swear profusely and drink like a trooper. Now we want no skin-deep religion. We want a religion which opens to the heart of God, and remembers the words of Jesus Christ, "I am come that ye might have life."

But some of the people of Boston have an opinion that if you want to save society, all you have to do is to go on multiplying your kindergartens, your schools and colleges and universities, and by and by you will educate people into heaven. Well, education is a fine thing, like all God's gifts. God gave us the tree of knowledge, but in the present time as well as in the ancient time that tree of knowledge comes between us and the tree of eternal life. You think of that scheme of education, you know it is a powerful thing, a good thing from the hand of the loving Giver, and yet what can education do? Suppose you think of the derivation of that word. It comes from a word which means to *draw* out, to develop what is present in germ. Education is fanning the spark into a flame; education is developing the ugly, unpromising-looking bulb of the lily into the fragrance and beauty of that flower; education is making the seeds to produce fruits and flowers. But can education get plants out of seedless sand? Can education make flame to glow out of dead ashes? Can education make the stones to emit the fragrance and the beauty of the flower? No more can education turn a bad man into a good man. You can no more educate badness into goodness than you can educate a buttercup into a butterfly. Solomon was said to be the wisest man, but yet his wisdom didn't save him. A wise head is a fine thing, but fine thinking is not fine doing.

The scheme of education was tried back in old Athens. Every market-place was a platform; every street corner was a school. But were the Athenians as good as they were wise? Consult history, and that will tell you that the most horrible of crimes were committed by them.

Nothing can save a man save the blood of Jesus Christ. Of course, other things considered, the man with the keener intellect can do the best service for God and for man, if his heart is alive with the love of God.

Then there are some good people in America who believe that society is going to be saved by a process of law. They are really Jews and live in the Old Testament time, but they are not aware of the fact. Yet the system of legislation of Moses did not save the people of Israel, and our legislation in some respects is not so good as that was.

But out from the Person of Christ there always comes force and power and vitality, and, young people, our business is to get into touch with that Christ, that He may put that Divine Life in our hearts, that we may communicate that Life to other hearts. That is our business, that is our mission. May God make us zealous in our business!

Preach this gospel, preach the Atonement, preach "the blood of Jesus Christ His Son cleanseth us from all sin." Get that gospel into men's hearts and all will be well.

I am not saying to you, in these closing words, that you are to neglect other things; I am only urging you to put that first. Christ says—Seek ye second? third? fourth? no, "Seek ye *first* the kingdom of God." Seek primarily and pre-eminently the establishment of that gracious kingdom in your own hearts and then go on seeking its establishment in the hearts of the boys and the girls and the men and the women round about you. That is the great thing, that is the best thing.

Now, Christian Endeavourers, it is a delight to bring to you greetings from New England to Old England. We feel very much at home here. We have discovered, amongst others, this one thing, that the most precious jewel of all is Jesus Christ Himself. Take Him, let Him have His glorious way in your hearts; give Him free sway over your hearts and your dispositions; let Him glorify Himself in your life; let Him speak through you and work through you. Be, as far as possible, a duplication in small of the blessed Christ; let His life be in your lives, Christ in you the hope of glory.

UNTIL WE MEET AGAIN.

BY THE REV. J. D. JONES, B.D.—TENT MIZPAH.

We have come to the close of our Convention. For months Endeavourers in England have been



REV. J. D. JONES, B.D.

talking about this Convention, and planning for it, and looking forward to it, and praying for a rich blessing upon it. And now the Convention so long and so eagerly expected has reached—all too soon, as many of you feel—its end, and in a few minutes we shall be singing our closing hymn, and tomorrow we shall be making our

various ways to our several homes. There is an inevitable

touch of sadness about every closing meeting, and especially about *this* meeting, which brings to an end a season of happy companionship with one another, and blessed fellowship with Christ, such as you have enjoyed this week. I can understand members of this Convention wishing that these happy days might be prolonged. I can understand them saying, as Peter did, on the Mount of Transfiguration, "Lord, it is good for us to be here. Here on this Mount of Vision let us abide." But it cannot be. The world needs us. The world is crying out for us. There are sick and sorrowful and dying people in the plain below who want our help, and we must needs leave the Holy Mount. Indeed, it is our Lord Himself who bids us descend; it is He Himself who brings this season of happy fellowship to a close. It was He, you remember, who broke off that glorious conversation on the night on which He was betrayed; it was He Himself who led the way out of that upper room which had been to the Twelve the very gate of heaven. So it is He who is leading us from this Mount of Communion on which we have stood this week—back to our homes, back to the shop and the office and the desk, back to the rough and dusty ways of everyday life. He called us to meet Him here. He summoned us from every town and village in this land, from America, from the Continent, from Australia, from well-nigh every land under the sun. He said to us, "Meet Me in London, and let us rest together and talk together awhile"; and now the same Lord who bade us meet together here, with the sight of this weary, sin-stricken world before His eyes, its cries for help in His ears—is saying to us, "Arise, let us go hence"; and when

the procession pours out of the Palace gates to-night Jesus of Nazareth will march at its very head.

I have not, Mr. Chairman, been one of those fortunate people who have been privileged to attend all the meetings of the Convention; but I have not forgotten at home in private prayer and at family worship to pray for them, and I have followed the proceedings from day to day, as far as the newspapers would let me, with keen and eager interest. The newspapers, I notice, have been impressed with the cosmopolitan nature of the assemblies of this week. They have been struck by the fact that delegates have come from the uttermost parts of the earth to attend this Convention. I wonder, Mr. Chairman, that they have not drawn the true inference from such an assembly as this, namely, that the true centre of unity for mankind is Jesus Christ; that the federation of the world will come to pass when all men learn to love Him. We have come from various countries to attend these meetings this week, but there have been no "foreigners" here, there have been no "Outlanders" here; we have all been brothers here, we have all been *one* in Christ Jesus. I have read somewhere, sir, that an old white-haired man visiting a picture gallery came across in it a picture of the Saviour. He stood before it for some time lost in rapture, and then, forgetful of the place in which he stood, he said, as if to himself, "Bless Him, I love Him." A stranger standing near overheard his remark, clasped his hand and said, "Brother, I love Him too." A third caught it and made the same confession, and soon there was gathered in front of that picture a little company of men and women clasping each other's hands who had been utter strangers to one another a few moments before, but who recognised one another as brothers and sisters because they all loved the one Lord. And so we—drawn from the ends of the earth—have been *one* this week in Jesus Christ. "Earth's poor distinctions" have vanished here. Englishman has clasped the hand of Frenchman; American has clasped the hand of Spaniard; we have stood together before the Cross, and we have been constrained to say, "Beloved, if God so loved us, we ought also to love one another." And herein lies the hope for the peace and unity of the world. At present it is seamed with divisions and jealousies and strifes. We live in anxious and distressful times. The boom of the guns in South

Africa, the cries of our slaughtered brethren in China, ring in our ears. When shall wars and rumours of wars cease? When shall discord and strife and jealousy disappear? This meeting supplies the answer. They will disappear when the love of Christ shall be shed abroad in human hearts. The peace of the world is not going to be secured by treaties and political alliances and a supposed community of interests; it can only be secured by a common love. The one kingdom destined to be a universal kingdom is the kingdom of Jesus; the one banner that will unite the peoples is the banner of the Cross.

But, Mr. Chairman, there have been others present at these meetings whom the newspapers have not mentioned. Perhaps, indeed, they were blind to them—as Elisha's servant was of old to the shining hosts encamped on the hillside at Dothan, and acting as bodyguard to the prophet. But in addition to the delegates from every country there have been present at these meetings this week a great cloud of witnesses. Paul and Columba and Francis, Carey and Williams and Livingstone have been here, and their hearts have burned within them as they noticed your missionary enthusiasm. Wesley and Whitefield and Finney and Spurgeon and Moody have been here, and they have rejoiced together as they noticed your evangelistic fervour. Luther and Tyndale and Latimer and Ridley have been here, and as they noticed your loyalty to Protestantism Latimer said again to Ridley, as he said long ago in the square at Oxford, "Brother Ridley, the candle will not go out." Charles Kingsley and Father Mathew and J. B. Gough have been here, and they have been made glad by your social and temperance zeal. And best of all, Jesus Himself has been here. I have heard a story of one of the famous Welsh preachers in the days before railways, when preachers used to take their journeys on horseback, and preach at chapels and even farmhouses on the way. This particular preacher had reached a farmhouse and was to preach in the evening in the parlour. Before service the preacher retired to his room, and the time for service came and went, and he did not come down. The farmer sent his daughter up to remind him that service-time had come. The girl came back in a moment and said to her father, "He has got Someone with him in his room, and he told Him he would not go down to the service without Him." The farmer understood it. "It's all right," he said; "he will come down soon, and his Friend will come with him, and we shall have a good service to-night." And they *had* a good service, for the

preacher did not come alone, he brought his Friend along with him. And so Endeavourers all over the world have been praying that that same Friend would come to us and be with us at these meetings in the Alexandra Palace. And He has not disappointed us. He has been here with us, and we have had a sacred and memorable time.

*His Presence makes the feast,
And then our spirits feel
The joy that cannot be expressed,
The bliss unspeakable.*

But now, dear friends, comes the serious and solemn question, "What is to be the result of all the enthusiasm of this week?" When the meetings are all over, and the Palace gates are closed, and we are back again in our homes, what is going to happen? I read a sermon the other day while waiting in the Memorial Hall on the striking subject, "What the shepherds did after the angels went away." It was a rare privilege to have heard the angelic songs that night at Bethlehem. But what did the shepherds do after the bright vision had passed and the music had ceased? They put the angels' advice into practice—they went even unto Bethlehem. And as Mr. Critchley wisely and strikingly says in that sermon, we, all of us, see and hear the angels, we have heavenly visions, we hear heavenly voices; but this is the all-important question: What do we do when the angels have gone away? Are we any the better for the angelic message? Do we put into practice in daily life the advice that comes to us from the open heaven? Do we translate our high experiences and great emotions into deed, and act, and life? We have been hearing the angels this week. We have seen the heavens opened. It has been a time of rapture and of vision. But what will be the result of it all when to-morrow, or next week, we are back again in the shop or the office, or whatever may be the place of our daily avocation? *What shall we do after the angels have gone away?* Fellow-Endeavourers, will you let me say quite frankly to you, better not have enjoyed the blessed experiences of this week, better not have been stirred to the heart as you have been again and again by the speeches to which you have listened; I say, better not have shared in and enjoyed all this unless you mean to turn it all to practical use. Better never see the angel, better never hear his voice, than leave his message unobeyed. These meetings will have been to us the savour of death unto death if after all the enthusiasm we can go back to our homes and live exactly as we did before. This is, therefore, a life and death

question for us : "What shall we do after the angels have gone away?"

I trust and hope, Mr. Chairman, nay, I believe, that the Endeavourers who have heard the angelic voice this week will not be disobedient to it. I believe that in the strength of the enthusiasm supplied by these meetings they will go back to their homes to do more valiantly than ever in the cause of King Jesus.

I have noticed, Mr. Chairman, that from the beginning to the end of these meetings there has been sounded a loud and strenuous call to service. The call will not have fallen on unheeding ears. We want men, as Mr. Sheldon has again and again reminded—we want men *who will do their work and carry on their business on Christian principles*. Our religion is not worth very much unless we put it into our buying and selling, our cash books and our ledgers. There is a religious way of keeping accounts, there is a religious way of carrying on business, there is a religious way of building a house, there is a religious way of practising medicine, there is a religious way of selling tea and sugar and silks and cottons and clothes and shoes; and the religious way is the only way open to the religious man. Our young men will be the business men of the next generation. It will be your work to let the world know what Christian trading is like. Make the resolve that over your shop doors, on your counters, in your cash office—everywhere, this sentence shall be written, "Holiness to the Lord."

We want men who will put their religion into their *politics*. Mr. Chairman, I rejoice in the strong and sane line the Endeavour movement is taking on this matter. It is not long since we used to be told that Christian men ought not to take part in politics. But what my Bible says is that the kingdoms of this world shall become the kingdoms of our God and of His Christ, and it is Christian people who have to win them. A Christian not only may, he is under obligation to take part in the municipal and political life of his country. You will hear some people say that politics are like pitch—you cannot touch them without being defiled. But I want to bear my witness that the defilement is not in the politics, the defilement is in the politicians. Politics themselves are clean, but they have all too often got into the hands of unclean men, and what we have to do is to rescue the political life of our countries from the degradation into which, in some cases, it has fallen. We want good measures passed. And to get these we must have good men; and that seems to me to be the ideal that we should set before ourselves as Endeavourers.

We should let it be understood that we hold our votes not at the bidding of any party. We look upon them as a trust held by us in Christ's interests, and we will vote only for clean, upright, Christian men. Let Cromwell's ideal be our ideal. A Parliament of godly men, that is the only Parliament that will deal with gambling and drink and impurity and the other festering sores of our country as we wish to see them dealt with.

Then we want men and women who will fight *the Temperance battle*. The longer I live, Mr. Chairman, the more terrible I realise this battle will be. There is no interest in this country one tenth part so powerful as the "drink interest." By the conversion of so many breweries into limited companies the number of those identified with the drink interest has been indefinitely multiplied. It is not the brewers and the publicans alone that we have to fight, we have also to fight the holders of brewery and distillery shares; and these people are legion, they are drawn from every class, they are represented even in the ministry of the Christian Church. I say all this simply to emphasise the difficulty of the struggle in which you are called to enlist. You had an illustration of the power of the trade the other day when the "strongest Government of modern times" quailed before the publican and his friends and refused to grant facilities for the passing of that Bill for the Prevention of the Sale of Drink to Children. It was one of the recommendations of the majority and minority reports, and yet for fear of losing the publican vote the Government dare not let it pass. Mr. Chairman, this is not a political platform, but as a Christian I may be permitted to say that it was a cowardly and shameful act. It is a high price to pay for votes, to pay for them with souls. I would not be a member of the Government that did it for worlds, for I remember a stern word of our Lord: "Whosoever shall make one of these little ones to stumble, it were better for him that a millstone were hanged about his neck and he were cast into the midst of the sea." That one fact shows how stern and hard the struggle will be, and we want men who will pledge themselves never to sheath sword until the drink monster has been slain and our country delivered from its blighting and fatal influence.

Then we want men who will stand fast in defence of our Protestant faith and freedom, who will maintain the rights of conscience, who will guard the open Bible—the palladium of our liberties; who will resist the attempt of the priest to bar the entrance to the throne of grace, and who will

declare to the wide world that Jesus has made us to be a kingdom of priests unto His God and Father. And this evangel of ours—this good news of the grace of God and salvation by faith in Jesus Christ His Son—we must carry into every nook and cranny of our own country, and to the uttermost parts of the earth.

These are the calls that have been made upon us this week. The demand thus made is tremendous. The tasks set before us are of overwhelming magnitude! Who—we may well say—who is sufficient for these things? Dear fellow-Endeavourers, there is only one man sufficient, and that is the consecrated man, the man given up to and possessed by Jesus Christ! Yes, the condition of doing what we have been summoned to do is to come closer to Jesus Christ, to be more wholly surrendered to Jesus Christ, to be more filled with Jesus Christ. And so while others have been telling you what you ought to do, I would like with my last word to tell you where you can get the power. You can get the power from Jesus Christ. "I can do all things," said Paul, "through Christ who strengtheneth me." Without Him we may try to be Christian business men, Christian politicians; we may try to fight the Temperance and the Protestant battles—but we shall grow tired and weary and discouraged, and sooner or later we shall give it up. But with Him we shall be brave and strong and very courageous. So get near to Christ and keep near to Him. I walked through Devonport Dockyard the other day. The official took me through the various shops where machines of all kinds were at work with deafening clatter and noise. Then he took me through a small door into a room comparatively silent, where two engines were quietly working. "This," said he, "is the power room." From that quiet room proceeded all the power that drove the machinery in the shops adjoining. And, dear friends, we must have a "power room," and the "power room" in every Christian's life is the time of quiet fellowship with Jesus Christ that he enjoys each day. Do not neglect that. If the "power room" be neglected the machinery will soon run down. Look well after that. Above all things see to that. Your power to work, your very life, depends on getting near and keeping near to Christ. So long as you keep in touch with Jesus Christ His strength will pass into you, His love will sustain you. You will be discouraged sometimes, and you will take your discouragements to Him, and He will say to you, "Behold My hands and My feet," and you will know He suffered it all before you, and the sight of His nail-pierced hands and feet will banish cowardice

and fear away. Yes, dear friends, union with Jesus Christ, a heart on fire with love to Christ—that is the only thing that will make us sufficient for these things. And so, as we stand face to face with these giant tasks, I commend this to you as the prayer you should offer morning, noon, and night—

More love, O Christ, to Thee,
More love to Thee;
Hear Thou the prayer I make on bended knee,
This is my only plea,
More love, O Christ, to Thee, more love to Thee.

And if you forget everything else I have said, do not forget this—it is only the love of Christ that can constrain you to this high service and support you in it. Therefore seek to grow in love to Christ. Ask Him to give you more love; beg Him to kindle it into a flame; entreat Him to make it the one passion of your souls. With a love like that in your hearts you shall come off more than conquerors.

And now in a moment we shall part. We may never meet again on this earth—indeed, it is certain that we never shall; but if we are in Christ, if His love possesses our hearts, we have the glad hope set before us of meeting again in the Father's house. And I charge you, fellow-Endeavourers, be faithful unto death; hold fast that which you have, that no man take your crown; fight the good fight of faith; lay hold on eternal life, whereunto ye were called and did confess the good confession in the sight of many witnesses. I charge you, in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession, that ye keep the commandment without spot, without reproach, until the appearing of our Lord and Saviour Jesus Christ. Then shall we all keep tryst in the Holy City, the new Jerusalem, which is the mother of us all. And so to-night we say to one another not "good-bye," only "good-night," or, as the French say, *au revoir*, till we meet again. Yes, as they sang over James Gilmour's grave—

Until we meet again before God's throne,
Clothed in the spotless robe He gives His own,
Until we know even as we are known,
Good-night, good-night.

And so may our most gracious and merciful God through the merits of Jesus Christ His Son, our Saviour, bring us at last to the general assembly and Church of the firstborn written in heaven, and to the spirits of just men made perfect—

When we shall see His face,
And never, never sin,
And from the river of His grace
Drink endless pleasures in.

CHAPTER XXVI.

Afterwards.

Excursions—Endeavourers received by the Queen—Open-air Rally at St. Paul's—American Delegates at Christ Church—President McKinley's Message.



WHEN the Wednesday evening meetings closed with the Mizpah benediction everybody said that the Convention was over. Over? Not quite. Thousands of Endeavourers streamed away by road and rail, singing as they went, but there were still many hundreds left, and they gathered on the grassy slope near the Banqueting Hall, and held a meeting by starlight, singing Convention hymns as they had never been sung before, praying and praising and testifying out of overflowing hearts. An official who thought it was time to close pronounced the benediction, but that only suggested beginning again. They sang the Doxology, and followed that with old-fashioned choruses, and those with more hymns, until it seemed as if they would never leave off. Then, when the fatherly official urged the necessity of going to rest to prepare for the next day's excursions, they gave ringing cheers for Convention leaders, and then, by matchlight and candlelight, secured autographs in hundreds of birthday books. They were not too tired the next morning for "sunrise prayer-meetings," and then they set out on various excursions with characteristic enthusiasm. Some hundreds of them took the opportunity of driving through London under the guidance of Mr. Bate, the indefatigable Secretary of the Railway and Excursions Committee, and other volunteer cicerones. Over 600 delegates were conducted in parties over the

House of Commons by Mr. Albert Spicer, M.P., Mr. M. Oldroyd, M.P., Mr. William Jones, M.P., and other members. Nearly a hundred others explored Shakespeare's country. An inspection of Warwick Castle was much enjoyed, and at Stratford-on-Avon the party was met by the Rev. E. T. H. Allen, and after visiting all the lions of the neighbourhood the excursionists had tea at the Congregational schoolroom, and returned to London.

Two parties enjoyed a remarkably well-organised visit to classic Oxford. Oxford Endeavourers took the matter up *con amore*, and when the first batch of guests arrived at half-past ten in the morning they found everything prepared for their comfort that loving forethought could devise. The American excursionists especially appreciated a liberal supply of iced water.

Tasteful programmes were presented to each member of the party, and then it was broken up into groups, led by a number of guides, including Mr. J. G. Wiblin of Jesus College, and Mr. E. C. Alden, the compiler of the *Oxford Guide*, who was enthusiastically greeted by the Americans when they discovered that he was a descendant of the John Alden who married Priscilla. The morning was spent in sightseeing, and after lunch the party was reinforced by a larger number of excursionists who had spent their morning at Windsor, and the exploration of Oxford was resumed with fresh enthusiasm. At tea-time the guests had an opportunity of thanking their hosts for their delightful hospitality,

and a brief meeting was held, at which testimonies were given by delegates from Germany, Finland, Armenia, Australia, and the United States.

At the railway station hosts and guests joined in singing "Blest be the tie that binds," and "God be with you till we meet again," and the return journey was spent as the outward one had been—in a continuation of the Convention. Another pleasant excursion was one which had not been arranged by the Excursion Committee. Mr. W. T. Stead, Editor of the *Review of Reviews*, who had been an interested visitor at the Convention, invited about a hundred and ten delegates, and prominent people who have not hitherto been in close touch with the Endeavour movement, to a day's excursion to Windsor and Henley.

The party met at Paddington, where first-class carriages were waiting to take them to Windsor. After attending service in the beautiful St. George's Chapel, they explored as much of the Castle as was open to visitors, the Queen being in residence, and then drove through the Park, with its matchless trees and glorious vistas, and returned to the Institute at Windsor for a charming luncheon.

A little speech-making followed. Mr. Stead began with a few words of cordial welcome to his guests, and a request that they would provide him

with a memento of the occasion by writing down, on slips of paper provided for the purpose, their names and addresses, and their answers to the question, "What is it that you most hope for, and what do you most fear for the coming age?" Some of them looked as if such an important question needed consideration; but Mr. Stead told them that if they were not prepared to answer his question he would hope he had done them some good, since he had at least convicted them of indifference and thoughtlessness. No thinking man or woman looking out into the world ought to be without earnest hopes and fears for the future.

Mr. Sheldon voiced the loyal wish of every Endeavourer when he desired for the Queen many more years of wise and righteous rule. Pastor Theodore Monod, in a speech that was full of Gallic fire and grace, wished health to the President of the United States, and recalled Lafayette's association with the great Republic beyond the sea. Dr. Clifford wished "Prosperity to the Christian Endeavour Union all over the world," and Dr. Clark, of course, had to reply to that, and got a tremendous welcome when he rose. Very simply and graciously he expressed his love for Britain and Britain's Queen, and his confident hopes for the good that is to be wrought in every land by Christian Endeavour, till the kingdoms of this world become the kingdoms of our Lord.

Then the party adjourned to the river, and spent the next six hours under the awnings of three steam launches. Thanks to a bright idea which had occurred to their host, all the visitors wore neat little celluloid badges on which their names were clearly written, while each person was provided with a printed list of his fellow-guests, which included such notable thinkers and workers as Dr. and Mrs. Clark, Mr. and Mrs. Sheldon, Dr. and Mrs. Clifford, Mr. Silas Hocking, Miss Marianne Farningham, Pro-



THE WEDNESDAY NIGHT MEETING.

fessor Wells, Miss Weatherley, Mr. and Mrs. P. W. Bunting, Mrs. Amos Sheldon, and the Rev. Benj. Waugh.

Introductions were therefore unnecessary, and those whose work suggested affinities could at once seek each other out, and discuss subjects of common interest, and they talked of theology and sociology, the Convention and its lessons, and the calls of the coming century while they enjoyed the smiling loveliness of the scenery. At Henley an express train was waiting to carry the party back to Paddington, and the guests expressed some of their thanks to their generous host by an enthusiastic rendering of the familiar chorus, "For he's a jolly good fellow."

But not even the favoured people who shared this memorable holiday were the most favoured of the Convention excursionists. A large party of excursionists spent the day at Windsor, where the Rev. Albert Lee and the Rev. Jesse Aubrey welcomed them on behalf of Windsor Endeavourers, and showed them as much of the Castle as was open to the public, and the school buildings and playing-grounds of Eton. In the royal town itself the Mayor, Mr. Barber, met the delegates, and showed them over the Town Hall, and had the corporation plate brought out for their inspection, after which he good-naturedly wrote his name in hundreds of autograph-books. At noon the excursionists were entertained to luncheon at the Congregational Hall by the

Windsor and District Christian Endeavour Union, and then about half the party went on to Oxford. Those who remained were joined by another company of delegates, who reached Windsor at one o'clock. Windsor offered many attractions, and some of the delegates found time for a "sunshine" errand: they visited the almshouses, and sang hymns to their inmates, who were very grateful for such a glimpse of the great Convention. But all the excursionists were unanimously concerned about one thing in particular. "Shall we see the Queen?"

As it happened Her Majesty and the Court were leaving the next day for Osborne, and everybody about the Castle was very busy in making preparations for the journey. But the people from the United States could not understand it. "I guess if we were in Washington," said one lady, "we should only have to go right in and we could see President McKinley."

There were anxious inquiries on all hands as



AT STRATFORD-ON-AVON.

to when Her Majesty would take her afternoon drive, and when it was known that this would be about five o'clock, a great crowd representing some twenty nationalities, and including a number of Canadians and Australians, gathered round the gates at the top of the hill. Here were two sentries of the Grenadiers on guard, and they were subjected to such a cross-examination that they probably answered more questions in an hour than they had ever done in their lives before. "I guess if Queen Victoria knew we were here she would see us," opined one lady. Superintendent Fraser, who was watching the crowd, seemed to think so too, for he passed into the Castle quadrangle. To while away the time, they sang, as Endeavourers are always ready to do. "Blest be the tie that binds," "Lead, kindly Light," and "God save the Queen" were rendered with fervour, and the sounds must have penetrated the Castle, for presently a messenger came out to inquire about the party. A Welshman stepped forward and explained that it consisted of Christian Endeavourers from all over the world, who were anxious to pay their loyal respects to Her Majesty, and detaching his Convention badge (a celluloid one) from his coat, he gave it to the messenger. In a few minutes a reply came from Queen Victoria: with characteristic kindness she invited the whole party to go inside the great quadrangle. There was a loud cheer at this announcement, and in a state of great excitement the Endeavourers hurried into the quadrangle, and formed in line, according to the instructions of Superintendent Fraser. After a while the venerable Queen appeared, leaning on one of her Hindu attendants. She glanced with kindly interest at the lines of Endeavourers, who sang with intense enthusiasm "God save the Queen" and "Blest be the tie that binds." They burst into cheers and waved their handkerchiefs as she took her seat in the carriage, which moved very slowly down the ranks, so that everyone had a good view of Her Majesty, who has seldom been seen to better advantage. She was in white summer clothing, with a long white shawl, and a white hat with a white feather, and her face wore its happiest expression, as she bowed and smiled repeatedly,

and once said something to Princess Henry of Battenberg, who was sitting beside her. It especially delighted the Endeavourers that she stopped her carriage, and waited while they sang the verse of the hymn. Fervid exclamations of "God bless your Majesty" mingled with the loud cheers that followed her as she drove out of the gates on her way to Frogmore. For some time afterwards the delegates could talk of nothing but the Queen and her kindness. The Americans were not a whit behind their British and Colonial kinsfolk in their appreciation of the privilege they had enjoyed.

"It was worth while to come from Canada for this," said one. "I feel as if the very look on her face was a blessing," said another. "This will be a memory for a lifetime," said a third.

The good Queen's kindly heart would be gladdened if she knew half the pleasure she gave by her informal reception of these loyal young admirers of her spotless character and wonderful reign.

The next day Dr. Clark sent the following message to Her Majesty:—

"Many hundreds of young Americans, members of the Societies of Christian Endeavour, assembled in London at the World's Convention of Christian Endeavour, send their respectful greetings to Her Gracious Majesty Queen Victoria.

"They, equally with her own subjects, rejoice in her unexampled reign, and in all the shining virtues that have made it illustrious, and pledge to her the respect and affection of three millions of their comrades across the sea.

"FRANCIS E. CLARK,
"President of the World's Christian
Endeavour Union."

Even then the Convention was not over. Many delegates returned to the Camp and the Dormitory on Thursday night, and the word went round, "Prayer-meeting to-morrow morning at seven, where Tent 'Endeavour' was." *Where Tent "Endeavour" was!* Some of the delegates felt a lump in their throats at the words, and perhaps none of them could think without a pang of leaving the place that had in a few days become a dear and hallowed home;

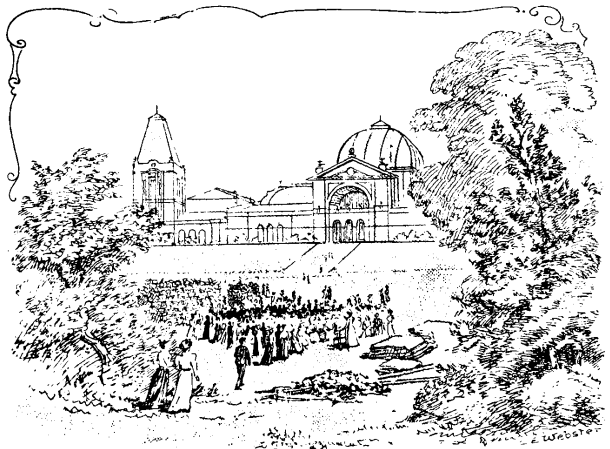
that must be, as long as they lived, the shrine of precious memories. There was more than a touch of sadness about the meeting that was held the next morning near the folded canvas that had been Tent Endeavour, and two great banks of chairs piled up in readiness for removal. Once the hymn quavered low as if it would sink into weeping, and some of those who prayed had tears in their voices. Yet the service was full of thanksgiving—for the bright weather, for the happy meetings, for the freedom from accident and illness. Even the shortcomings of the refreshment department were forgotten, for there was a chorus of soft "Amens" when somebody prayed, "We thank Thee for those who have managed for us and worked for us so well, that we have had no care as to what we should eat or what we should drink."

After breakfast the delegates went Londonwards, and entered upon the business of sight-seeing and shopping with characteristic zeal. It may be doubted whether London has ever had visitors who took their pleasures with equal zest. Two parties went to the morning services at St. Paul's Cathedral and Westminster Abbey. They took their seats in the ordinary way amongst the congregation. At the Abbey, Canon Wilberforce read the prayers. At St. Paul's, Archdeacon Sinclair, the Rev. C. Kelly, and the Rev. W. D. Macnamara officiated, but the delegates were more than a little disappointed with the service. It had not quite singing enough for their taste, and, worst of all, it had no sermon! After feasting on sermons and addresses all the week they felt as if they could not possibly do without a meeting on Friday. So they assembled on the steps of the Cathedral and started singing, "Jesu, Lover of my soul," "Blest be the tie that binds," and other Christian Endeavour favourites.

Then the Rev. Manuel Jones, an energetic American, organised

an open-air consecration meeting, and Endeavourers of all nations responded to the "roll-call." Fervid prayers and glowing testimonies were offered in quick succession, and one by one the Endeavourers told the crowd that had gathered about them what Christian Endeavour has done in various parts of the world. The announcement that one society had pledged itself to supply all the poor people in its town with ice during the hot weather, was received with loud cheers.

"Christian Endeavour stands for charity," said one enthusiastic American, as he lifted up in his arms a poor little waif of the City, who had secured a front position in the crowd, and whose pinched face and tattered clothes told their own tale. "What are we going to do for this dear little girl?" A moment's silence was followed by a practical response. From all sides money was thrown in, and in less than five minutes thirty shillings in coppers was collected, and with commendable practicality the delegates appointed a "Sunshine Committee" of two ladies to visit the home of the child, and see how the money could best be applied. "Praise God, from whom all blessings flow," was sung as the meeting concluded, and many besides those wearing the Christian Endeavour badge joined



"WHERE TENT ENDEAVOUR WAS."

in ; but no one sang the Doxology more earnestly than the mother of the little match-girl, as she stood with tears running down her face, looking at her fatherless child.

Meanwhile, a deputation had been sent to Dean Gregory, asking him to gratify them by preaching to them in the Cathedral, but he replied that this was impossible.

seeing, while forty or fifty of them got in another open-air service, this time on the top of the dome, where they praised God for Convention blessings, and prayed for the great city spread out beneath them.

During the next few days hundreds of delegates visited the Convention Offices, and the Reception Committee was almost as busy as



SOME OF THE ENDEAVOURERS WHO SAW THE QUEEN.

Archdeacon Sinclair, however, who is very sympathetic toward Christian Endeavour, had been an interested observer of the meeting, and at its close he invited the delegates to visit the Cathedral free of charge. So in charge of a special guide, who was instructed to render every possible service to those who wore the badge, the delegates did some enjoyable sight-

before the Convention in welcoming belated American delegates, who had been delayed by the destruction of the *Saale*, but who were, as one of them said, determined to "get there," even if they had to swim !

Nearly two hundred, representing twenty-three States, arrived late with Mr. Wm. Shaw, Treasurer of the American United Society, and were

consoled with a "Rally" at Christ Church, Westminster.

On the Sunday after the Convention the Rev. F. B. Meyer invited as many as he could reach to an informal gathering after the evening service. He first called for a few words from the visitors, five or six friends giving hearty greetings and helpful messages, and then he spoke a few deep, earnest words about the Holy Spirit, urging all present to yield to His power and influence. A visit to his vestry, with its memorials of Rowland Hill and other famous preachers, brought the evening to a close.

For this little gathering was reserved President McKinley's greeting, which would have been received with the utmost enthusiasm in the great Convention. In an autograph letter President McKinley wrote—

"MY DEAR SIR,—I have learned with much pleasure of the proposed International Christian Endeavour Convention in London this year, and that it promises to be the most representative, as well as the most successful, gathering in the history of the Society.

"The several features of this year's meeting which have been brought to my attention should result in great good to the cause in which Christian Endeavour has already accomplished conspicuous and far-reaching service for mankind.

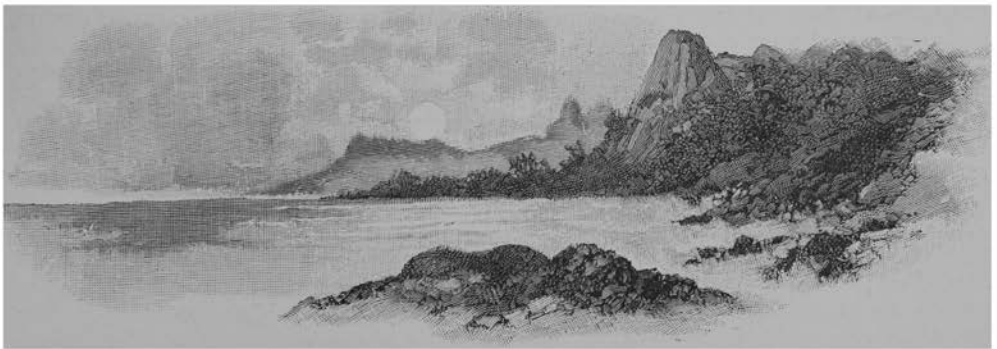
"I would be glad to have you express to Dr. Clark

and his associates, and to the members and others participating in the meeting, my deep interest in the beneficent influence of the Society, and my best wishes for the realisation of the high hopes of those who have devoted themselves to the furtherance of this great work.—Very sincerely yours,

"WILLIAM MCKINLEY."

"Mr. John Willis Baer,
General Secretary,
United Society of Christian
Endeavour."

For a few days it almost seemed as if the wish of some members of the Convention Committee might be realised, and the Convention regarded as only a "dress rehearsal" of one still greater! But the arrivals ceased; the last of the delegates said farewell, and the Committee settled down, somewhat sadly, to the tiresome task of winding up the Convention affairs. They could not but regret that what had been their constant thought for so many months was over and past. Yet mingled with their regret, and far outweighing it, was a deep thankfulness that the great gathering had been as successful as they had dreamed and prayed, and that although the Convention was ended, it had realised a convention of hearts which could never be broken until "all the ransomed Church of God" meet in the glorious Convention on the hills of God.



CHAPTER XXVII.

Advance, Endeavour!



THE actual sessions of the Convention have come and gone, but its power and influence have only just begun. They will be felt round the world for years to come, and the full results can never be known till

the Day declares them.

To many who attended it, its memory will be a treasured possession, not only for its holiday gladness, its happy fellowships, and the enlargement of the thought-horizon which results from intercourse with men and women of many lands, and contact with leaders and teachers, but because of the spiritual uplift it has brought them. With some, no doubt, this may be evanescent; with many more it will be abiding and increasing, and churches and homes in every land will feel the thrill of its pulsing life and catch some of the glory of its visions. As *The Christian* said, if but one-tenth of the enthusiasm that was generated, materialised into action, great spiritual results might be anticipated, and the labour and expense involved in the Convention would be entirely justified. Already, by common consent, it is looked back upon as one of the most impressive and inspiring gatherings ever held.

It was remarkable for its vast concourse of members coming and going from all parts of the earth; for its *personnel*, many gifted men and notable leaders having part in its programme; for the deep undertone of reverence which characterised its meetings, even when applause was loud and laughter plentiful; and for its

demonstration of Christian oneness, which must help not only to unite the churches, but to cement the Christian nations together. After all, the differences between them are not so tremendous as they once seemed. As Dr. Clark said, they are a good deal like the difference in the spelling of the word "Endeavour"; the British keep the "u," and the Americans leave it out; but it is the same word, and stands for the same thing. But the supreme significance of the Convention was not any of these things. Perhaps it was best expressed by the gifted essayist "J. B." in *The Christian World* for July 19th. He said, "London is boldly summoned this week to think about religion and to think of it as Endeavour. The challenge is a good one, and this form of it admirable. The youthful host, whose white tents are now gleaming on the city's northern heights, proclaim by their title that Christianity, as they apprehend it, is above all things a call to do something. And this is a statement of the case in which the critics will find it terribly hard to pick holes. When dealing with religion as a doctrine, or as an institution, the assailant often enough has a task quite to his mind. When he meets it as the sheer enthusiasm of goodness, as an organised energy for the world's betterment, there is simply nothing for him to say. What opponents of the gospel have continually been forgetting is that while its histories and its thought-forms lie easily open to attack, its actual life from age to age has not been there. What really has mattered in it all through has been the presence of an unseen energy, deriving from the spiritual world, exhibiting itself in human characters, and impelling them to effort upon them-

selves and upon others for a higher life." We believe that to be a wise and indisputable statement of one of the great lessons of the Convention.

In another article the same paper called attention to the delightful fact that "from the Continent and from Australia, from America's farthest west, from Africa and from India, the glad multitudes have come together to praise and to pray, to devise schemes for the world's betterment, to draw up the Christian programme for the twentieth century. It is a marvellous spectacle. Even the newspapers are captured, and confess that this is a big thing. Religion is booming in London to-day." Yes, and one great reason of the booming was the fact which *The Christian World* writer aptly summarised: "The Christian Endeavour movement is the embodiment of the practical view of religion. It has all the courage of its youth. It has a social programme which is a menace to vice of every kind. It has a business and political programme which aims at clean-handedness, fair play, and pure ideals in both departments. It wants war against war, and brotherly love in all international dealings. It may not get all it wants all at once, but its enthusiasm is good to see and to feel. One realises that new blood is running in the old world's veins, and that its pulse beats healthily. The Endeavourer's dream of to-day will be the established fact of to-morrow, its castles in the air solidly planted in granite on the ground."

No one in London, since the Convention, asks "What is Christian Endeavour?" The Christian Endeavour badge is no longer a mysterious sign: it is not now necessary to explain the ideas of the movement, or to apologise for its existence. Endeavourers must look upon the new popularity which has come to their society as a new opportunity, bringing a new weight of responsibility. They must make "London 1900" the beginning of wider and deeper endeavours, throughout the Christian Endeavour world, and treat every success as merely vantage ground from which some nobler triumph may be achieved. Their fervent enthusiasm must be maintained by

strenuous study of the Scriptures, and poured into the channels of daily service. They must prepare themselves to face intelligently and effectively the problems of the drink curse, of social ethics, of industrial unrest, of the unevangelised multitudes. Of course the old gospel does not change. It is divine and unchangeable, and was given as particularly to this age as to all other ages. But even the old gospel must be presented in changed ways to meet changed conditions. A hundred tremendous issues, of which our grandfathers never dreamed, are presented to Endeavourers; opportunities which their fathers never saw are waiting for them. The twentieth century is theirs. What a chance they will have! Advance, Endeavour!

One of the most striking testimonies to Christian Endeavour has been its acceptance by Christians of all denominations, but hitherto there have been some Christians who were a little doubtful of youthful enthusiasm; there are even now a few churches from which the Christian Endeavour Society is excluded, or in which it is barely tolerated. Not the least of the many valuable results of the Convention will be the clearer recognition of the potentialities of the movement, and its more extensive adoption.

Christian Endeavour stands for practical work. It has been said that a Christian Endeavour Society in perfect working is a complete illustration of applied Christianity. Every member is pledged to an active share in every meeting; every member is at work on some committee; every wearer of the badge is taught to be ready to speak to penitents, to help in open-air work, to assist in the Sunday school, to do anything that needs doing. It has accomplished much, but more remains to be done. Already, we have seen a partial fulfilment of the ancient prophecy: "Your sons and your daughters shall prophesy, and your young men shall see visions; and also upon the servants and the handmaidens in those days will I pour out My Spirit." As its complete realisation approaches, Endeavour will advance until it becomes triumphant achievement, and the kingdom of God shall visibly come.

APPENDIX

CHRISTIAN ENDEAVOUR UNION OF GREAT BRITAIN AND IRELAND.

Officers.

President,¹ 1899-1900—Rev. F. B. Meyer, B.A.; *Chairman*¹—Rev. J. D. Lamont; *Hon. Treasurer*—Mr. Charles Waters; *Hon. Secretary*—Rev. W. Knight Chaplin.

MEMBERS OF COUNCIL.

Rev. E. Abbott, Nottingham.	Rev. James Mursell, London.
Rev. W. Bainbridge, Dudley.	Rev. W. C. T. Parker, Darlington.
Rev. E. R. Barrett, B.A., Bradford.	Rev. J. Tolefree Parr, London.
Mr. F. F. Belsey, J.P., Bromley, Kent.	Rev. John Pollock, Glasgow.
Rev. Carey Bonner, London.	Mrs. Potts, Crewe.
Mr. E. Cadbury, Selly Oak, near Birmingham.	Rev. Richard Richard, Bristol.
Rev. W. Knight Chaplin, Leytonstone, N.E.	Rev. J. E. Roberts, M.A., B.D., Manchester.
Rev. J. Rhys Davies, Southport.	Rev. J. T. Shaw, Leeds.
Mr. R. W. Davies, Darlington.	Rev. C. Stedeford, Exeter.
Rev. J. R. Fleming, B.D., Bellshill, N.B.	Miss M. Jennie Street, London.
Rev. John Fleming, Longton, Staffs.	Rev. W. H. Towers, Manchester.
Rev. E. J. Gilchrist, M.A., B.D., Ipswich.	Mr. E. Towers, Saxmundham. ²
Rev. E. R. Hassé, Bedford.	Miss E. B. Vivian, Camborne.
Rev. J. D. Lamont, Dublin.	Mr. Charles Waters, London.
Rev. F. B. Meyer, B.A., London. ²	Rev. John Watson, D.D., Manchester.
Rev. H. Montgomery, M.A., Belfast.	Miss E. Weatherley, London.
Rev. Joseph Brown Morgan, Chester.	Rev. R. Williams, Ruabon. ²
Rev. H. B. Workman, M.A., Birmingham.	

THE CONVENTION COMMITTEE.

Officers.

Chairman—Rev. Joseph Brown Morgan; *Vice-Chairman*—Mr. F. F. Belsey, J.P.; *Treasurer*—Mr. Charles Waters; *Secretary*—Rev. W. Knight Chaplin.

COMMITTEE.	CONVENER.	SECRETARY.
<i>Decorations</i>	Mr. Thos. Pringle	Mr. A. Thruswell.
<i>Finance</i>	Mr. Charles Waters	Mr. F. F. Belsey, J.P.
<i>Halls</i>	Mr. F. H. Freeth	Mr. C. James.
<i>Hospitality</i>	Mr. Montagu Holmes	Mr. Wm. C. J. Page.
<i>Junior</i>	Rev. Charles Wickham	Miss Cranfield.
<i>Praise</i>	Rev. Carey Bonner	Mr. A. Newton.
<i>Palace and Encampment</i>	Rev. W. Knight Chaplin	Mr. T. F. Ferriman.
<i>Press</i>	Mr. J. W. Spurgeon	Miss Williams.
<i>Printing</i>	Rev. John Bradford	Rev. W. Knight Chaplin.
<i>Programme</i>	Rev. E. J. Gilchrist, B.D.	Rev. W. Knight Chaplin.
<i>Pulpit Supply and Evangelistic</i>	Rev. J. Tolefree Parr	Mr. W. J. Gibbs.
<i>Railway and Excursions</i>	Rev. H. B. Workman, M.A.	Mr. J. F. Bate.
<i>Reception and Registration</i>	Mr. A. G. Waller	Mr. John Hickman.

Representatives of the National Council—Rev. E. R. Barrett, B.A.; Rev. E. R. Hassé; Rev. F. B. Meyer, B.A.; Rev. James Mursell; Miss M. Jennie Street; Mr. E. Towers; Miss E. M. Weatherley.
Representatives of London Council—Mr. F. Eale; Mr. H. Gittens; Mr. H. Nash; Rev. H. J. Tresidder; Miss E. L. Woods.

RECEPTION SUPERINTENDENTS IN CHARGE OF RAILWAY STATIONS.

<i>Liverpool Street</i> —Mr. J. W. Batson.	<i>Marylebone</i> —Mr. F. Duley.	<i>Waterloo</i> —Mr. H. Edgcumbe.
<i>King's Cross</i> —Mr. C. Whitworth.	<i>Paddington</i> —Mr. O. Kentish.	<i>Charing Cross</i> —Mr. W. Christmas.
<i>St. Pancras</i> —Mr. P. W. Lockhart.	<i>Victoria</i> —Mr. H. Stonestreet.	<i>Holborn Viaduct</i> —Mr. J. E. Howels.
<i>Euston</i> —Mr. H. Middleditch.		<i>Finsbury Park</i> —Mr. R. Day.

CHIEF AND ASSISTANT CHIEF STEWARDS.

Central Hall—Mr. Geo. Rabbeth; Mr. W. J. Nicholls; Mr. E. R. Weeks.
Concert Hall—Mr. S. H. West; Mr. H. Middleditch; Mr. A. G. Penn.
Theatre—Mr. E. J. Garrod; Mr. F. Dobell; Mr. B. Jones.
Tent Mispah—Mr. R. J. Scott; Mr. W. H. Lambie; Mr. F. M. Turner.
Tent Endeavour—Mr. Chas. James; Mr. J. J. Barnes.
City Road Chapel—Mr. E. H. Newstead; Mr. J. J. Barnes.
Royal Albert Hall—Mr. Thomas Jefferson; Mr. Chas. James.

¹ *President*, 1900-1901—Rev. J. D. Lamont; *Chairman*, 1900-1901—Rev. John Pollock.

² Retired. Members elected at annual meeting, July 18, 1900—Rev. G. Bennett, Scarborough; Mr. E. J. Powell, Newport; Mr. Ward, Sheffield; and Rev. H. Webb, Leeds.

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